

The CHRISTIAN CENTURY

A Journal of Religion



Russia Makes the Machine
Its God

By Reinhold Niebuhr

Does Prayer Change
the Weather?

By Harry Emerson Fosdick, Henry Nelson
Wieman, Mark A. Matthews, Walter
M. Horton, James M. Gray and
Others

September Survey of Books

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The CHRISTIAN CENTURY

September 10, 1930

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The Office Notebook

After reading our regular diet of newspapers, it occurs to us to wonder what the cartoonists would do in early September if they couldn't draw pictures concerning the youngsters' reluctance to return to school. And is there very much in that idea any more? Schools are a lot more interesting than they once were. Many of the boys and girls we know seem to have no strong prejudice against going back. In fact, they act as though they were glad to do so.

Have you noticed anything missing from your mail during the recent summer months? Well, there was. The government dropped that stamp cancellation slogan: "Let's go, Citizens military training camp!" Enough of us have kicked in the days when that was being stamped on all our letters. How many have noticed its disappearance? And how many will take the trouble to tell the postmaster-general that they think he acted wisely? A little appreciation now might be worth more than a lot of indignation later on.

The article on "Deflating the Movies," which was printed in the issue for August 13, seems to have stirred up a lot of people. It is being hailed in many quarters as one of the sanest, most constructive suggestions for bringing about improvement in this field that have so far been made. Word has already reached us that the article is to be combined with the pamphlet containing Dr. Eastman's famous articles and made the basis for a discussion, and probable action, by several strong Parent-Teachers associations. How about such a move in your town? The Eastman pamphlet is still available at \$7.50 the hundred.

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME XLVII

CHICAGO, SEPTEMBER 10, 1930

NUMBER 36

EDITORIAL

IT WOULD almost seem as though history had conspired to produce one of its sharpest dramatic effects by having Coste land in triumph in New York on the very day that the bones of Dr. Andree were brought back to Scandinavian soil. To those

who remember the preparations for Andree's attempt to reach the north pole by balloon, and the magazine articles which described

the start of the flight from which he never returned, there is something verging on the unbelievable in this spectacle of a man taking off from Paris at dawn one day and settling to earth in New York at evening on the day following. Thirty-three years! Can it be possible that man's conquest of space should have made this tremendous leap ahead in such a moment of time? But with that comes the sobering thought: Has this annihilation of distance been accompanied by an increase in understanding? Now that the world is shrinking, is it becoming a safer place in which to live? Has the mechanical progress represented by the difference between the fate of Andree and Coste been matched by an equivalent social and moral progress? Or are we, as states and races, still trying to reach our goals in balloons that are at the mercy of any shifting gust of popular passion?

Criticizing Britain's Course In Palestine

SENSATIONAL headlines in many newspapers topped the dispatches telling of the report of the mandates commission of the League of Nations on the riots which took place in Palestine a year ago. A subordinate body of the league had severely criticized the world's largest empire for its administration of a colonial policy, and that the press regarded as important news. So it was, and the effect may well prove salutary. But it is hard not to feel that the British reply, made public by Mr. Henderson, has considerable cogency. And the agreement of the commission that "public order cannot again be seri-

ously disturbed" takes considerable sting out of its criticisms of past policy. The basis of Britain's trouble in Palestine lies in the dual nature of its mandate. The commission interprets this to be "to insure simultaneously the establishment of a Jewish national home and the development of self-governing institutions for the population, of which the great majority are Arabs." In interpreting words of this sort, much depends on the definitions given to such terms as "national home" and "self-governing institutions." But the way in which to do what looks like two mutually exclusive things "simultaneously" is not yet as clear to the British colonial office as it appears to be to the mandates commission. Fundamentally, the commission's criticism comes down to charging the British government with indecision and hesitancy, and it sagely remarks that "the capacity of government to establish peace and concord among those whom it governs is proportionate to its confidence in itself and its policy." Very true; and that is just the trouble. For no British government can have complete confidence in any policy that might be proposed for striking a balance as between the extremists among the Zionists and the Arabs.

This Revolutionary World

THESE are easy days for the cartoonists. All they have to do is to draw a swollen head with a rag tied around it, label that "the world," then pit it with erupting sores, labeled "India," "China," "Peru," and so on, and they have a cartoon ready-made. Or they may picture a tea-kettle, again to represent the planet on which we live, with various spouts of steam escaping from under a dancing cover, again representing friction centers, and this, with a caption making some reference to the difficulty of keeping on the lid, will do handsomely. For we have come suddenly into a period when, the world around, a redressing of the political balances seems in order. India has been in revolution since the beginning of the year.

Recently, attempts at a peaceful solution have been under way, but the outlook as we go to press is distinctly foreboding. The chronic fighting in China has likewise taken a serious turn, if press reports indicating an alliance between the generals who have been fighting the Nanking government and the tuchun of Manchuria are confirmed. The Egyptian situation is anything but reassuring. Bolivia has just gone through a revolution. Peru is following her example. The Argentine republic is massing troops in an ominous manner, and certain correspondents predict that the president will soon be forced to resign. Hidden in obscure corners of the newspapers are short dispatches which suggest that there is trouble brewing again in Santo Domingo. All of which points to a fact which many comfortably located Americans have yet to grasp, namely, that the whole world has been plunged into a revolutionary period, following the catastrophe of the world war, and that this period is not only not approaching its end but is probably only just getting well under way. It will continue for years yet to come. There never has been a more enthralling day in which to be alive, provided one catches some measure of the significance of contemporary events. Neither has there ever been a more dangerous.

Keeping the Law Officer Within the Law

REPORTS of the recent Chicago convention of the American Bar association have centered attention on the bestowal of a medal on Mr. Elihu Root, the speeches by Mr. Wickersham and Chief Justice Hughes, and the presence of distinguished members of the British bar. It is doubtful, however, whether the session dealt with any subject more important than the special report which came before it on "Lawless Enforcement of the Law." The committee which the association had delegated to make a study reported that use of the third degree—by which is meant a severe examination of men under arrest—is almost universal in American municipalities. But it is not likely that the association, or the public, was prepared for the statement that "chiefs of police and sheriffs have admitted whipping, beating, confinement in sweat boxes, in dark cells, the use of an electric chair, prolonged interrogation, and various other forms of torture in order to compel confession." Nor, as a matter of fact, are these infamous methods used merely to extort confessions. There are plenty of instances in which the police beat up persons in their power merely as a means of punishment, and sometimes it would seem merely to satisfy some sadistic impulse. "The American Bar association, and the state, city, and county bar associations," said the report, "ought to be able to shame their own members, the prosecuting attorneys, from longer participation in this inquisition and other lawless acts, from longer conniving and winking at them, and utilizing the results to get easy convictions." Its rec-

ommendation was that examinations of arrested persons, except in the presence of their attorney or of the public defender, should be stigmatized as an obstacle rather than an aid to the maintenance of law and order. There is good reason for every word in the report. Indeed, it could have been made even stronger without exaggerating the scandalous conditions which surround police methods all over the country. Any person who has listened to the experiences of those arrested during industrial conflicts, or as alleged radicals, or in connection with any other issue where the weight of public disapproval has been presumed to be against the accused, must have heard such a recital of brutalities as to be almost beyond belief, were there not too often physical proof to offer in substantiation. There is, moreover, the almost universal police practice of holding arrested persons for hours and even days without making formal charges against them, so as to preclude them from recourse to the regular process of the law. Such a practice has no shred of legal justification. If the bar association will take the lead in forcing officers of the law to obey the law they will make a real contribution toward the solution of this crime problem that we talk so much about and do so little to remedy.

Rectifying the Japanese Immigration Mistake

THAT indefatigable worker for peace, Frederick J. Libby, claims to have smoked out Congressman Albert Johnson on his intentions in regard to Japanese immigration quotas. Reports have been current in the press for some time that Congressman Johnson, who is the author of the immigration law as it now stands, intended to press an amendment in the coming session of congress under which Japanese would be granted entrance rights on a quota basis like that of other countries. These reports have been greeted with approval all over the country. Even such Pacific coast newspapers as the San Francisco Chronicle, the Los Angeles Times, the Seattle Times, the Tacoma Ledger, the Tacoma News-Tribune and the Portland Oregonian have congratulated Mr. Johnson on his supposed change of heart. Now that the Pacific coast has had time to cool off from the passions engendered at the time the bill was debated which excluded the Japanese from the operations of the quota it has discovered that there was no such danger involved in letting in a hundred and fifty or two hundred Japanese a year as had been supposed. Certainly, the danger is not enough to justify the continual exacerbation of Japanese pride. The stage seemed all set for wiping out at least this one source of international friction. But now Mr. Libby comes forward with a letter from Congressman Johnson in which that gentleman denies any intention of modifying any of the provisions against the admission of Japanese. It is only "American citizens of Japanese ancestry in Hawaii" that Mr. Johnson is in favor of letting come in. How American citizens could be

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kept out in any case is hard to see. But if this is the amendment contemplated, it would be far better to do nothing at all than to raise the old issue again and then do nothing of consequence toward rectifying the former mistake. We have already slapped a friendly nation once in the face; will we do it again?

A Credit to The Army

IN the sudden death of General Henry T. Allen the nation has lost one of its most useful army officers. A West Pointer, General Allen rose by the usual process of promotion and by service in the Spanish war and Philippine insurrection to command of three different fighting corps in France. But his greatest test came after the armistice when, as commander of the American army of occupation, he set up his headquarters at Coblenz as virtual dictator over a large portion of the German Rhineland. For three and a half years General Allen held that ticklish post. His responsibilities were many-sided. He had first of all to police and administer the territory held by the American troops. More than that, he had to get on with the other members of the Rhineland high commission and with the other armies of occupation, eager as these frequently seemed to be to pursue a policy which clashed with American ideas. And finally, he had to so conduct a military occupation as to leave a minimum of bitterness among the people of the occupied area when the troops were withdrawn. All these things General Allen did with such remarkable success that it is hardly too much to say that, while the American army of occupation discharged its military obligations to the hilt, it left a genuine sentiment of friendliness among the inhabitants when it turned its zone over to others. But in the years of the occupation General Allen seemed to obtain a breadth of outlook on political problems which comes to few military men. He returned from the Rhineland to become one of America's foremost peace advocates; a man who could be counted on to take a leading part in every humanitarian and politically cooperative movement looking toward international understanding. If there were more general officers like him, the army would not be regarded with the apprehension with which workers for world peace are now apt to look upon it.

Pushing Towards a United States of Europe

IN one respect at least M. Briand shows the marks of a master statesman. He is not easily discouraged. Other men might have been dismayed at the volume of criticism and skepticism which met his proposal for the formation of a United States of Europe. But not the perennial French foreign minister. He has survived the jibes of European publicists, the wary answers of other governments, and the open attack of M. Poincaré, and now comes to the meeting

of the assembly of the League of Nations with his plans completed for a conference in which 26 nations will give his scheme formal and serious consideration. By pressing for such a conference in advance of the opening of the Geneva assembly this week M. Briand may have seemed to oppose the British preference for discussion within the assembly. But as a matter of fact, the two methods of procedure can be easily reconciled, with any advance made toward a scheme of federation in M. Briand's preliminary conference carrying over to further consideration in the official sessions of the league body. In the meantime, another distinguished European body, the International Juridical union, has made public another program for bringing a United States of Europe into effect which, while it is not the plan of the Briand memorandum, is certainly not beyond reconciliation with that plan. It is true that the difficulties in the way of achieving a federation of European states are enormous. It is true that a majority of European governments still view the whole matter with suspicion. But it is likewise true that the proposal has made far greater progress within the year than seemed possible when M. Briand first announced it. The sober fact is that the enactment of the new American tariff has given new life to the demand for a European federation. And however great the difficulties incidental to European history and politics, the enormous economic pressure exerted from the United States is inexorably driving toward the fulfillment of M. Briand's dream.

Straight Talk from Virginia's Governor

THE men who are responsible for the administration of our laws must get tired, at times, of demands for law enforcement which come from people who do not observe the law themselves. Apparently Governor John Garland Pollock, of Virginia, reached the point recently where the good of his soul demanded some expression on the subject. At any rate, while addressing the Baptist assembly of Maryland and the District of Columbia, the governor uttered a few simple truths that all church bodies might well take into account. "It is absurd," exclaimed the governor, "for the churches to expect the state to send a man to jail for a crime when they are not willing to discipline their own members for becoming parties to that crime by buying and drinking bootleg whisky. If as many church members practiced total abstinence as vote for prohibition, the public officials would have less trouble enforcing the law. A master blow would be struck at the bootlegger if the church members would stop drinking." We are not sure about the governor's statistics in the matter of the relative number of abstainers and dry voters. But as to the legitimacy of his argument there can be no question. Bootleg liquor is expensive; the bootlegger's revenue has to come from those who have money. Not all the bootlegger's patrons are members of churches, by any manner of means. But some of them are, and the

churches will never be able to make their demands for official law enforcement sound wholly convincing until they have made their concern for their members' law observance too plain for misunderstanding.

An Ominous Political Figure

IN the days when public opinion in America looked hopefully forward to the hour when women should have the vote and enjoy the same political status as men, it would have been impossible to envisage a situation bearing any similitude to that which actually exists in Illinois today where a woman presents herself as a candidate for the United States senate on terms and under circumstances which contradict and repudiate the most distinct ideals, item by item, which womanhood was expected to bring into the field of political action. Upon these several items it will be the duty of *The Christian Century* to comment from time to time as the campaign unfolds.

The aspect of Mrs. Ruth Hanna McCormick's candidacy which demands consideration at this writing is not any specific act or policy, but the character of the candidate herself, as it has been disclosed in her efforts to realize her senatorial ambition. This aspect is fundamental. In the general run of political debate it will not be discussed. But the high-minded citizens of Illinois, whether within the churches or outside all religious organizations, and especially the honorable womanhood of the state, are vitally and preeminently concerned with the moral qualities of this candidate. They will have no pride in sending to the senate, as the first woman member of that body, one who falls short of embodying high ideals of moral responsibility as well as sound principles of public policy. It is a delicate aspect of a political situation to discuss. But the ethically sensitive portion of the electorate will not be satisfied that the first woman senator shall be as crafty, as subtle, as capable of manipulating party machinery—in a word, as much of a "practical politician" as any mere man. It will demand also that she be at least as honorable as men.

The outline of Mrs. McCormick's personality, as it is being sketched by her own acts and methods and associations from week to week since the beginning of her campaign for the senatorship, is such as to raise serious misgivings as to her fitness to represent that large portion of her constituency to which we refer. By a crafty trick Mrs. McCormick has dissolved the one vital issue between herself and her democratic opponent, James Hamilton Lewis, leaving the citizens who hold dry convictions without a standard-bearer, and a large part of the electorate with no objective issue to determine their vote on the senatorship. The situation deserves careful analysis.

The democratic candidate, Mr. Lewis, is an aggressive opponent of prohibition. In his eagerness

to concentrate the November election upon the prohibition issue alone, Mr. Lewis took positions in his nomination campaign which washed out every other issue save prohibition, between himself and Mrs. McCormick, who he rightly guessed would win the republican nomination.

It is inconceivable, for example, that Mr. Lewis would, as a matter of personal conviction or of party policy, have taken a stand against adherence to the world court. Mr. Lewis was in the senate while Woodrow Wilson was President, was democratic whip during the contest over the League of Nations, and by all the traditions of his party, as well as his own record, would have been an ardent advocate of America's adherence to the court. His announced critical attitude toward adherence can be explained only as a political device intended to remove the court as an issue between himself and the potential winner of the republican nomination, in order that the election might be fought out on prohibition alone.

The dry republicans of the state welcomed such a focusing of the issue, and complacently made their choice between Senator Deneen and Mrs. McCormick, both of whom presented themselves as dries, without the slightest doubt that whichever one was nominated would carry the dry banner up to the polls in November against Mr. Lewis. Had Senator Deneen received the nomination he would have done so. But his defeat by Mrs. McCormick was no sooner accomplished than the sinister consequences of her success began to appear. The Deneen forces lost control of the party machinery to Mrs. McCormick's henchmen, the unspeakable political gangsters whose grip on the throat of Chicago has made the name of this city a synonym for corruption and lawlessness and murder throughout the world.

Once in control of the party, the McCormick forces now proceeded to do to the prohibition issue what Mr. Lewis had done to the world court issue, namely, wash it out, completely eliminate it, as an issue between Mrs. McCormick and Mr. Lewis. This could not be done by securing a wet or even a moist declaration from Mrs. McCormick, for she had run in the primaries explicitly as a dry. She had been nominated by dry votes. She could not possibly have secured the nomination against Senator Deneen had she taken a wet, or even an equivocal, position in the primary. The dries had accepted her position at that stage in all good faith and voted for her or for Deneen indifferently, so far as this issue was concerned.

But Mrs. McCormick and her machine were resourceful. They would get rid of the prohibition issue by invoking a referendum on prohibition, thus unloading upon this awkward and ineffectual apparatus the responsibility for an issue which for their own obvious reasons they did not wish their candidate to champion—and which the candidate herself, depending as she did upon their support, could hardly champion and at the same time keep a straight face. The referendum on prohibition was duly launched, the party platform pledged to abide by it, and Mrs. Mc-

Cormick pledged to accept its result as a "mandate" from the people to determine her vote in the United States senate.

For this scuttling of the republican ship and the throwing overboard of the prohibition issue, leaving no candidate in the field to carry the dry banner, the responsibility rests directly and solely upon the head of Mrs. McCormick. That the move to relegate the prohibition issue to the referendum was inspired and encouraged by her is widely believed, but has not been proved. But such lack of proof does not lessen her responsibility. While the preliminary steps leading up to the referendum were in process, she uttered no word of protest or inhibition as she might have done, effectually, and as she would have done had she been ethically sensitive to the trust which her dry supporters for the nomination had placed in her campaign pledges.

At the state convention of the party she offered no objection to the course her organized henchmen were taking to "relieve" her of the wet and dry issue, and when the decisive action was taken she was instantly ready with her pledge to vote wet in the senate if the referendum went wet. She and her organization believe, as most people believe, that the referendum will go wet, for a large proportion of the dries will not participate in such a vote. Mrs. McCormick's betrayal of her nominating constituency carries ethical implications which are almost unbelievable in the case of any ordinary politician, to say nothing of a woman whose ambition is to be the first of her sex to sit in the United States senate. That Mrs. McCormick could accept her nomination from a constituency which voted for her on the ground of her plighted word that she was a dry, and then calmly betray that constituency as she did by getting out from under an issue which she was nominated to champion, discloses her to be a woman of such moral irresponsibility and weakness that this fact alone makes her unworthy of the great office which she seeks.

Mrs. McCormick's reply to all this will be to deny that she was responsible for the referendum, that it was projected without her participation, and that in a democracy her personal conviction as a dry must give way to an expression of the popular will, if that expression goes wet. Enough has been said above to invalidate her claim of no responsibility for the referendum. If, at any time, she had pointed out to the party leaders, her own henchmen, that, having won her nomination as a dry, she must in all honor run as a dry, referendum or no referendum, they would have abandoned the referendum. They would have seen the political expediency of standing by the commitments under which the nomination was secured. And we believe there are among them, crass and distorted as their ethical perceptions must be, some who would even have sensed the point of honor which Mrs. McCormick has, apparently, failed to discern.

But let all this be waived for the moment. Let the incredible be assumed—that Mrs. McCormick cannot be held responsible for the launching of the refer-

endum. Was it, then, incumbent on her to pledge herself to accept the result as determinative of her vote as a senator? We do not believe there is a statesman or constitutional authority in the United States who would assert that she must be bound by such a referendum. We are not here proposing to discuss the present referendum on its merits, though we repudiate it as illegal, unfair, inadequate and misleading as a test of the public opinion of the state on federal prohibition. But that is a subject into which Illinois citizens will have to go thoroughly before November 4. For the moment we are accepting the referendum on the specious terms in which it is blandly presented by its Chicago city hall promoters as a bona fide attempt to get at the sentiment of the citizens of the state on the prohibition question. And we assert that even on those terms, if Mrs. McCormick is elected and the referendum goes wet our system of democracy lays no mandate upon her to violate her candidatorial pledge and to stultify her personal convictions. Mr. Lewis, her wet democratic opponent, has no intention of doing so. If he is elected and the referendum goes dry he will rightly consider that he was himself the real referendum, and will as a senator vote wet, despite the referendum. In doing so, Mr. Lewis stands in a sound constitutional position, and an unimpeachable moral position, and there are not a few dry citizens who would prefer to vote for Mr. Lewis, a mere man, wet but unstultified, than for Mrs. McCormick.

Ours is a representative form of government. We elect our legislators on the basis of their announced convictions and our regard for their ability and character. Upon only a few of the issues that are likely to confront them are they able to announce their convictions before we vote for them. For the rest, we choose them because we trust the trend and quality of their mind, and the soundness of their moral character. After serving, they come back to us periodically for our approval of their records, and for re-election. If we approve their records and still have confidence in their independent judgment in the face of new issues, we gladly continue them in office. If not, we elect someone else. We thus get in our democracy a cross between leadership and pure public opinion. We have the expert and the leader to whom public opinion shows deference up to a certain point, but whose continuance in office it holds absolutely in its own control. But nowhere in our system is there made a place for public opinion to compel a legislator to violate his public pledge, or to profane his private conviction. This principle of representative democracy is organic to our American institutions. Again and again it has been tested, and no self-respecting statesman would think of putting himself in a position where it became evident that he was abdicating his moral freedom in deference to a popular majority. Men have resigned public office rather than do so.

This is not to say that we have no use for referenda in our form of government. They have their place. But when a candidate's conviction on a major

and acute political issue has been publicly expressed and when, in addition, the candidate has appealed to the electorate on the basis of holding such a conviction, and the electorate, because of this announced conviction and this appeal, has responded by advancing the candidate well on toward the goal of election, it is obvious that there is only one democratic and moral course for such a candidate to pursue, other than to withdraw his candidacy, and that is to make himself the referendum and stand or fall at the polls.

Mrs. McCormick's ambition to be United States senator has blinded her to this obvious moral consideration. She is now in the position of having obtained her nomination under false pretenses. The case against her candidacy is a many-sided case. It includes a huge expenditure of money, an alliance with the most corrupt political elements of our crime ridden state, a resort to demagoguery in dealing with the question of the world court. But the chief weakness of her candidacy may not be stated in specific acts or policies or associations. It lies in Ruth Hanna McCormick herself, who accepted the votes of a dry electorate to win her nomination and then coolly betrayed the people's trust without shame.

Russia Makes the Machine Its God

[EDITORIAL CORRESPONDENCE]

Moscow, August 17.

THE first superficial impressions of Moscow are not very encouraging. A short trip about the city by way of reconnoitering brings us back laden with dust and we vote it the dirtiest city of our experience. Every second street is torn up. At first this fact is impressive, for it seems to point to a rebuilding program of vast dimensions. There is no question that there is such a program but one gradually comes to the conclusion that more streets are being torn up than can possibly be rebuilt in any one year. Perhaps that is typical of a certain disparity between unlimited ambitions and limited organizing talent which one discovers on every side.

The population looks robust and healthy and in its dress betrays the proletarian character of this republic. Shoes are for the most part shabby. It is practically impossible to buy a pair of shoes in the whole of Russia. Only one person out of a hundred is dressed as an office worker in America would be dressed. The total effect of the dress of the population is, to use the phrase of an observant American woman, one of "cottony monotony." The sidewalks and the streets are crowded everywhere. These crowds are to be found not only in the heart of the city but in every street and byway. One wonders where these people all come from and where they are going. One learns that they come from very over-

crowded houses. Moscow is a city of two and a half million people, but its geographic expanse does not approximate that of a city of a million in America. A family which has two rooms for its undisputed use is very fortunate.

The streets seem so crowded partly because there is a queue of people before every store. At any given hour there must be two hundred thousand people standing in line in various parts of Moscow. Nothing really worth having can be purchased without standing in line for it. The people are not starving. At least they do not seem to be. But there is undoubtedly a shortage of food. It is freely admitted by government officials. Everyone knows the reason why. Food is being exported in vast quantities to finance the great industrialization program undertaken by the government. Our guide, a young university student with the fire of a missionary in his eye, is reluctant to admit any defect in the present scheme of things. I learn to be wary of his interpretations before the first day is over because he insists that every store before which we find a long line of patient customers is either a candy store or a vodka shop. A little private investigation convinces me that the whole of Russia is not out to buy candy. Most of the lines are waiting before grocery and meat shops.

The unpromising first impression of soviet Russia is that of a proletarian republic which has let all of the fine old buildings of the past run to seed, which is unable to organize its economic life so that it will run without creaking in every wheel, and which has destroyed wealth without abolishing poverty. This first impression begins to disappear, or is at least greatly altered, as one begins to get in touch with the people and to appreciate some of the factors which enter into the present situation. Nothing worth mentioning was done to the physical equipment of Russia between 1914 and 1922. In 1922 the work of reorganizing the shattered economic life of the country seems to have begun. But the real building and rehabilitation work did not begin until a scant three years ago. When one begins to measure what has been built in the past three years one realizes that Russia has really entered a new era.

Everyone has heard something about the five-year plan. The visiting foreigner knows that the five-year plan is a symbol of Russia's ambition to become independent of the western and capitalistic world by creating its own industry and establishing a self-sufficing national economy which will be able to supply all the real needs of its vast population without help from foreign nations. What the visitor is not prepared for is the unanimity and the depth of the enthusiasm with which this program has been launched. The five-year plan may have been conceived as a political program, but it has become a crusade. The present slogan, "The five-year plan in four years," which hits the eye of the observer in every store window, every government building and every museum and which is even the motif for the beautiful flower bed in the central park, is meant to persuade every citizen to give one-

tenth of his rather meager wages as a loan to help finance the plan. As in the days of the war with us, subscription to these loans is compulsory even though the semblance of voluntary action is maintained; but as in our experience, a tremendous popular enthusiasm makes the compulsory character of it sufferable.

The simple fact is that a great agrarian nation in which agriculture up to three years ago was only three per cent mechanized has suddenly decided to make the machine its god. The real passion of Russia today is not so much socialization as industrialization. This does not mean that it has disavowed any of its communist program. Industrialization is merely the means of protecting and expanding the principles of communism in the eyes of the leaders; but in the eyes of the man in the street industrialization has become practically an end in itself. The secondary purpose of industrialization is to raise the standards of living of the whole population. The primary purpose is political. Industrialization is meant to eliminate two foes, the private farmer and the foreign capitalist. Russia is a nation of peasants against which a few million industrial workers cannot hold themselves if the peasant is not changed. To make a proletarian out of a peasant means that he must be collectivized. The only inducement which can bring the peasant into a collective farm enterprise is its superior equipment. So Russia is building great factories to turn out tractors and farm machinery which will be put at the disposal of collectives in the hope of making the little farmer with his threshing flail economically untenable. It is hoped that the same program will increase grain production, establish the independence of the city from the hostile farmer, and increase the grain exports with which further industrialization is to be financed.

To put the matter very simply, Russia is buying millions of dollars' worth of machinery from foreign nations, is paying for them—since it has no real credit in the international market and no internationally recognized currency—with exports of food which it could very well use itself and enduring the privations caused by this economy partly through an iron discipline which makes disaffection dangerous and partly through a boundless enthusiasm among the people which transmutes the necessities of the situation into voluntarily accepted sacrifices. "What," said one of our young communist guides, "do I care if I haven't a good pair of shoes to wear, if it helps my country to buy more machines?"

The political program of achieving independence and security through the machine and the economic program of raising the standard of life of the whole population, important as they both are, would not be sufficient to explain the boundless enthusiasm with which a whole nation has thrown itself into this project. There must be deeper psychological causes for this phenomenon. My guess is that a nation cast loose from its old moorings and free of all the cultural, religious and moral traditions which once disciplined its life has, after several years of chaos and a

few more years of indecision, suddenly found the channel into which it is willing to pour its vitality. Whether the channel which it has chosen is really adequate to hold all the forces of national life is a large question which Russia is not prepared for the moment to face. A nation needs a religion and Russia's new religion is industrialization. It is the nature of a new and vital religion to ask no questions and to allow none. Questions will come later.

A part of the Russian program contains an ethical quality which our American passion for industrialization never had. Yet it ought to be remembered that our industrial program began with puritanism and that puritanism, while individualistic rather than socialistic, was not without its ethical quality which only our later industrialism and capitalism lost. On the whole, I see little difference between the American and the Russian naive enthusiasm for the machine. We have prosperity and Russia wants it. We used the machine for private profit and Russia wants to use it for collective wellbeing. But to balance the greed of America there is developing in Russia a lust for power which is appalling to the observer. Meanwhile both of us seem to have forgotten that life consisteth not in the abundance of things a man possesseth. The overtones and softer nuances of life are neglected in Russia as among us.

It was rather significant that at a reception given to us by the Society for Cultural Relations with Foreign Nations the program should have been opened by a moving picture of the building of the Turksib railroad, the first triumph of the five-year plan of which every Russian is proud. That new railroad will unite Siberia with Turkestan and mean much for the development of Russia. The enthusiasm with which men of science and letters spoke of this achievement made it possible to determine Russia's mental age. It is exactly where we were in the middle of the 19th century when the first railroads opened up our western prairies. Russia is a pioneer nation. It is out to conquer the Siberian wastes and the habits of centuries. Meanwhile it is also ambitious to build a new social order. But that is another story with so many lights and shadows that we had better not touch upon it now.

REINHOLD NIEBUHR.

In the City

ALONE in the soundless house. At my desk. Books before me. Outside the twilight gray, desolate. The none-too-distant rumble of street-cars, and the squeaking of shrill brakes.

I am tired. I cannot think. My sermon? Sermon go hanged! I am tired. I cannot think.

Sudden the rustle of his dress behind me. I dare not look. His hand on my shoulder, gently.

"Have you forgotten? My cross . . . On Calvary. . ."

"No, Master. My cross . . . In the city. . ."

GREGORY VLASTOS.

An Ethical Solution for Unemployment

By Buell G. Gallagher

THOSE who accept the current ethical assumptions cannot furnish the key to the unemployment riddle. For what are the various brands of palliatives put forward by persons who accept the current economic ethic?

First of all, there is the argument of the hard-headed business man, that what is necessary is a "revival of trade." As long as commerce and industry remain in their present stagnant condition, millions will continue to be unemployed. The only hope lies through recapturing the trade which foreign competition has stolen. Hence, untax the overburdened industrialists, revise the tariffs, make trade agreements, subsidize the weaker industries, obtain concessions for the "development" of backward peoples—here is a line of argument equally familiar to the empire free trade party of Great Britain, and the republican party in America.

Sowing Dragons' Teeth

But the days of expanding markets are rapidly drawing to a close, and the ethic of the differential exploiter will react against him who practises it, when the wheel comes full circle. A swollen productive capacity, artificially extended by high-pressure salesmanship, whether with the admitted purpose of monopolizing the world's markets or not, has become a burden upon the industrialism which called it into being, both in America and in European lands. To attempt to remedy the situation by undercutting competitors on an international scale is to sow the dragons' teeth for a sorry harvest. Is it a remedy for industrial unemployment to transfer the men to the army payroll? Or are we to use war as an expedient for killing off an excess population?

No, even though the best remedy for unemployment may be that of killing off the extra supply of "hands," by all means let us be as business-like as possible about it. Let us not stir up a war to do it. Not that war would not be efficient in getting rid of men; but it tends to upset the orderly working of international finance, and certainly interferes with international trade and commerce. There are other means at hand. One might suggest an increase in the number of automobiles. Or, if that is thought to be an unscientific or haphazard procedure, why not set up a system of public chloroform stations, conveniently located at the exit doors of the employment exchanges?

Making New Jobs

Then there is the proposal that all we need to do is "make new jobs." New industries must be started, to provide new jobs for all the idle parasites. Or vast public works are to be erected on which men can be employed. Consider these two devices for paring down the unemployment lists. With regard to the

first expedient, it is not to be forgotten that new industries can thrive only if there is a market for their produce—only if there is consumer purchasing power waiting for their product. And it is exceedingly unlikely that a world which has anywhere from thirty to seventy per cent of its productive capacity lying idle at the moment, waiting for effective consumer demand, can find a market to absorb the produce of still more industries. Moreover, even though the effective consumer demand were, by some miracle, to be forthcoming (which it will not), yet, to bring new industries into being by saddling great financial burdens upon them, even though it might temporarily aid, would in the long run augment the present difficulty. It is precisely that policy which has landed us where we are now. And one of the causes of insufficient consumer purchasing power is the size of the profit slice which must of necessity go to functionless share-holders. To increase the size of the financial superstructure which overlies industrialism is only to feed the Old Man of the Sea.

Shall We Scrap the Machine?

And with regard to public works, the question is one of their utility. Are they "productive"? If so, they will provide employment for men only as they command a due share of consumer purchasing power, which means a diminution of purchasing power elsewhere, and leaves the total situation unchanged. Or if they are "unproductive" (parks, levees, highways, etc., which are not put upon the market to be purchased by individuals or corporations, but are paid for out of taxes taken from those who are producing), they may be socially valuable, but they are not the solution of the unemployment problem. In simple terms, such a "solution" means simply this: labor which is engaged in producing for the market is able to support not only itself and its overburden of finance, but also all this other labor which is used up on public works. If the public works are socially beneficial, let them be put forward on that basis, and let them not be suggested as mustard plasters for the unemployment measles. In that case, making jobs for men is merely a kind of ritual which is gone through in order to make the dole look respectable.

And as for the proposal that we scrap the whole machine system (it is not a "system") and substitute a kind of romantic medieval handcraft guild system, the answers are fairly obvious. Admitting the iniquities of the mechanizing productive processes, are we to assume that *all* machinery is to be done away? The egg beater and the tooth brush, as well as the locomotive and the factory? If not, where are we to draw the line? And how enforce the delineation? Is the mechanized stoker to go, so that a dozen sweating stevedores may toil their way to an early death? Before we revert to the days of tallow

candles and outside plumbing, is there not a way which has not been tried? Is it, after all, a happy proposal, that since there is not enough work to go 'round, we shall eliminate all labor-saving machinery in order that men may all manage to put in full time? Here is another piece of ritual to disguise a glaring inadequacy.

The point is that for two centuries we have been feverishly increasing the productive capacity of the individual workman, on the basis of expanding markets. And now that the markets are expanding less rapidly, and we are reaching the point of diminishing returns in our exploitation, we refuse to face the fact that this must mean a diminution of the productive effort expended whenever another labor-saving device is introduced. As a matter of fact, labor-saving devices have not been used to save labor; they have been used partly to cut prices so as to seize new markets from competitors, and partly to pay increased profits through increased productive output per unit of expenditure. A more equitable distribution of income, and therefore of purchasing power, would slightly increase the aggregate demands on production, but that does not solve the difficulty. Man has been sweating ever since the stone age to make machines do his work for him; and now that he has achieved that aim, he refuses to accept the liberty which the machine age could give to him. Perhaps those who control the machine age prefer to keep the workers from seeing this. But that sort of blind man's buff is a dangerous game.

A Job for the Churches

The basic problem is essentially one of ethical conversion. It is a job for the churches. True, we have had little to do with the building up of the present economic ethic, but, curiously enough, the points at which the churches support the present regime are exactly those which are the seat of the difficulty. These points are primarily two, and the job of the churches ought to be fairly obvious when once we can see things straight.

First, there is the conception of "unearned income." Champions of the workers are wont to bawl about the iniquitous idlers who live on unearned income. And in theory the churches have applauded their protests, although in practice their teachings have been applied the other way round. "If any will not work, neither shall he eat," has been applied less frequently, one suspects, in support of income and inheritance taxes than to defeat suggested schemes of unemployment relief. But the church is on the wrong track in opposing unearned income *as such*.

For if it is sinful to receive unearned income, then we are all sinners. We cannot escape it. Who is so fatuous as to say that he personally creates everything which he needs and uses? Or that he creates the equivalent of everything he consumes? Ever since the first cave man, dying, left his leopard skin and stone hatchet to his eldest son, there has been unearned income. The whole complex fabric of mod-

ern life is the unearned income of the present generation. All the knowledge stored in the millions of volumes about me in the reading room of the British museum—what did I do to "earn" the "Stones of Venice" or Luke's gospel? No man, not even the tramp who trudges down the public highway, can escape the benefit of the labor of generations gone by. The iniquity does not lie in the fact of unearned income. It lies in the unequal appropriation of that social heritage. Some persons are more careful than others in the choice of their parents, or more acquisitive in their dealings. And for these virtues they feel themselves justified in claiming a larger share in the common inheritance than others who are less avaricious, or unfortunate in the choice of their parents.

Sharing the Social Heritage

No one in his right mind would advocate the abolition of all unearned income, if by that it is meant that we shall destroy everything which this generation receives from those which have gone before. But no one in his right conscience can defend the appropriation by any individual or group of more than a just share of this social heritage. Here lies the iniquity: not in the fact of unearned income, which we would not escape if we could; but in the unequal appropriation of it. In this light, it becomes clear that the social heritage is to be the basis of a social dividend, rather than the grab bag of the strongest. Instead of the abolition of unearned income, the ethical judgment calls for its equitable distribution.

The second ethical judgment which has to be set straight is that which confuses idleness with leisure. There is a strong tendency, particularly in that branch of Protestantism which descends from Puritan forbears, to make a virtue out of work for work's sake. "Work, thank God for it!" sings the poet, and the churches echo his praises. As though men were created just to work! As though Christ came that we might toil and spin and gather into barns! Too long have we looked at the world through the colored glasses which Clarence Darrow finds so congenial—the deception that the only thing which makes life bearable is a job which makes one so busy that he forgets life altogether. That is to say, we are given life in order that we may work so hard that we forget it! Rather, if the end of life is to be abundant life, then work is to come in whatever proportion will minister to the abundant life. Work is not to be the means for daily bread or quarterly dividends; it is to become the sacrament of a fuller life.

Leisure and Idleness

And there is a lot of work which is not, and cannot readily become, a direct contribution to man's spiritual self. It is drudgery. It will continue to be drudgery. Anything which can transform it or alleviate it or shorten it is all to the good. Ask any housewife whether it is harder to "sweep the floor in Christ's name" if she has a vacuum cleaner. And ask

her if it is deleterious and degrading for her to have an hour's leisure in the middle of the afternoon. "Leisure" is to be distinguished sharply from "idleness." The ethical judgment which condemns the latter should provide standards and technique for the cultivation of the former.

Here again, as in the case of unearned income, it is not ethically wrong that men should have leisure, and plenty of it, free from toil and money-getting. On the contrary, such freedom from the service of mammon is a universal desideratum. It is the inequitable distribution of leisure, coupled with the immoral expenditure of it, which makes it justly an object of suspicion. Both work and leisure, as well as the income—partly "earned" by oneself and partly a social heritage—which is the reward of one and the basis of the other, are to be conceived of as sacraments to minister to fullness of life. For when

they become ends in themselves, man becomes their tool.

When every man, having adequate leisure, is partly "unemployed," the problem of unemployment will have resolved itself. If we can stop fighting the idea of leisure, and recognize that a social dividend which would make that leisure possible is not necessarily harmful or degrading paternalism, but is rather the equitable distribution of the accretions of industrial productivity which no man now living has "earned" any more than another, we shall be on the way toward a solution of the problem of unemployment. That means ethical conversions. But perhaps the churches shy at the idea of adequate leisure for every man because they feel instinctively that they are not at present equal to the task of directing and inspiring the right use of leisure. It is so much easier to bludgeon mammon than to teach the way of life.

Does Prayer Change the Weather?

THE drought of the summer of 1930 will be remembered for years as one of the most destructive calamities ever to befall American agriculture. While the drought was at its height, united prayer for rain was recommended and offered in many parts of the country. In some cases, churches spontaneously engaged in such prayer. In other cases, official or semi-official means were employed to secure intercession on the widest possible scale. In view of current interest in questions touching on the nature of God, two questions have been asked a representative group of American clergymen and theologians: "Does prayer affect the weather?" and "In what way is this influence exercised?" Readers of The Christian Century will find the answers stimulating. If they feel that more remains to be said on the subject, contributions for the correspondence columns will be welcomed.—THE EDITORS.

Harry Emerson Fosdick

The Riverside Church, New York City

OF course prayer does not affect the weather. One truth can confidently be relied on as the issue of all reasonable thought about the world: we can expect results in a law abiding universe only when we fulfill appropriate conditions for getting them. No imaginable connection exists, that I at least can think of, between a man's inward spiritual attitude and a rainstorm, nor can the former be conceived as a causative predecessor of the latter.

Evidently this still needs to be said in this benighted and uncivilized country. The crude, obsolete supernaturalism which prays for rain is a standing reproach to our religion and will be taken by many an intelligent mind as an excuse for saying, "Almost

thou persuadest me to be an atheist." If belief in God is still made the basis of such primitive magic, how can observant people avoid the suspicion that faith in God is costing more than it is worth in the case of many believers?

The tragedy is that the real meanings of God are so indispensable to human welfare and the power of prayer to effect spiritual results is so indisputable and so necessary, that these ignorant travesties are disastrous to true religion.

Mark A. Matthews

First Presbyterian Church, Seattle, Wash.

GOD answers prayer when prayed in his name for the glory of Christ. God has answered prayer and given rain as a result. The record in the scriptures shows where they had a drought of three and one-half years. Their prayers were answered and he gave them rain. The effectual, fervent prayers of the righteous availeth much. The sovereign God can do anything he desires. He listens to his children and answers their prayers when it is his will to so do.

Walter M. Horton

Oberlin Theological Seminary, Oberlin, Ohio

IF prayer affects the weather, then my whole conception of the nature of prayer is erroneous, and my whole conception of the working of the natural order is at fault. As I understand it, the inmost core and vital essence of prayer is to be found in the act of "opening" myself to those healing and inspiring thoughts, impulses and influences which are continually streaming out from God, their ultimate source, and which are continually pressing upon me like the atmosphere, even when I am least conscious

of their presence. Otherwise stated, prayer is the act by which I connect my small life with the larger life of God, which is its vital sap, and without which it withers like a branch severed from the vine. Unlike the branch, I have the power of varying the degree of my connection with the vine; for brief periods of time I can live upon my own resident energies and my own stored-up wisdom; but unless I replenish myself periodically from the central Reservoir of Life, I cannot go on living at my best, and ultimately cannot live the spiritual life at all.

The great effect of prayer, then, is the relief of spiritual drought in the individual human soul. All its other effects seem to be connected with this primary effect, as a sort of natural overflow. Since physiology and psychology are separated only by an imaginary line, health of soul tends to spill over and affect the health of the body. Since my neighbor's life and mine are closely bound up together—particularly if we have become close friends—the increment of power which comes to me from communion with God tends to spill over and benefit him. Perhaps in some cases his health may be benefited, and in some cases the benefits may be transmitted to him at a distance.

I see no evidence that this "spilling-over" of the spiritual effects of prayer can affect the natural order in any way, except as it makes men keener and more masterful in their efforts to unlock the secrets of the physical universe, and bring nature under human control. Physical effects demand physical causes. It is only in pious legend that tempests are stilled at a word of command, and rain descends in answer to prayer. I do not say that one should not pray about one's physical calamities and distresses. Nothing relieves the mind and prepares for action so effectively as to pour out one's whole soul in the presence of the Highest. But until Tyndall's "prayer-gauge" challenge is answered more convincingly than it ever has been so far, one should not expect prayer to affect the weather.

James M. Gray

President, Moody Bible Institute, Chicago

I DO not suppose prayer affects the weather directly, but I certainly believe that God hears the supplications of his people and answers them according to his will. I also believe that he can "affect the weather" inasmuch as he made it. Sometimes it may please God to give his people the real intent or object of their prayers in a way other than that which they asked or thought. Perhaps it was so in this case. For example, an out-of-town banker wrote to the Chicago Journal of Commerce that God had "settled the drought question overnight," meaning that the wheat surplus had been cared for and the price of corn increased. In the judgment of many, current history furnishes numerous marked interpositions of God in answer to united prayer. You will find an illustration of what I mean in "The Locust Scourge in Minnesota," if you can lay your hand

upon it. It was written by the Rev. David R. Breed, D.D., American Tract Society.

Henry Nelson Wieman

Divinity School, The University of Chicago

DOES prayer affect the weather? No. But that does not settle the matter. Prayer of the right sort is a method of solving practical problems by finding out how to operate in such a way as to make the connections through which the life-sustaining processes can function.

For the farmer in time of drought these problems are: keeping his personal poise and self-control; maintaining the morale of his family; treating his land in the best way known to science in time of drought; making the best possible economic adjustment; establishing best connections with what the government is trying to do for him; entering into most helpful association with his neighbors. And doubtless there are others. It is remotely conceivable that a man might find how to make meteorological connections so that it will rain, but that possibility is so remote as to be negligible.

This drought is a crisis. Some will meet it in such a way as to wring from it a blessing, not merely the blessing of a disciplined character, but economic, social and other values to be reaped, it may be, months or years hence. He who does, will look back to this time and thank God for the turning point in his life which led to green pastures.

He who would come triumphantly through the crisis of this drought should practice worshipful problem-solving, which is the best form of prayer. Hence prayer in time of drought is important and needful. But its importance is not meteorological. It is a way of producing objective consequences, personal, familial, agricultural, economic, political, social, by discovering how to operate so as to make the required connections. Close the circuits and God in nature does the rest.

Dilworth Lupton

First Unitarian Church, Cleveland, Ohio

TO me it is as fruitless to pray for rain as it would be to ask God that he change the direction of the wind, modify the rise and fall of the tides, or deflect the earth from its customary orbit.

I find myself increasingly a pluralist. We seem to be living in at least three unique, diverse, and yet interdependent worlds—the mechanistic, the biological and the spiritual.

In the mechanistic world—the world of atoms, electrons and molecules, the world of earthquakes, rains and droughts—prayer appears to have no effect. Droughts will always afflict mankind. We can make them less baneful through mutual aid, through improved transportation, irrigation systems and the like, but prayer will avail us nothing.

Prayer unquestionably has some efficacy in the biological world. Prayer is an aid to health, but its

power even here is limited. In case of cancer we may indeed pray, but we do not place upon God our whole reliance. First of all we seek a skillful surgeon.

In the spiritual world, however—the world of ideals and of ideas, of faith, of aspiration, the world from which springs our highest art, literature and music and our noblest religions—prayer is an indispensable requisite. In the world of spiritual values prayer can do what nothing else can—it may utterly transform character.

Were I a farmer in a period of drought I could not conscientiously pray for rain. But I could pray God that I meet the situation without bitterness or despair. I could pray for patience. I could pray for a realization that my soul is stronger than anything that can happen to it. And I know that my prayer would be answered.

Charles Edward Locke

Bishop Methodist Episcopal Church

IHAVE never throughout my happy ministry either conducted public meetings or indulged in private prayer for the purpose of petitioning God concerning the weather, nor criticized those who did so.

If God is a good and loving heavenly Father, as revealed to us by our Lord Jesus Christ, it must be that the laws of the universe are uniformly beneficent. A period of drought is caused by certain meteorological conditions which follow established laws, just as other fixed laws invariably produce a rainbow. It would, therefore, not seem that a Christ-like God who has the interests of his children always in his Father heart, would need to be importuned as to the weather. Such action might border upon lèse majesté.

If a man should construct his beautiful villa on the precarious slopes of Mount Vesuvius, as some misguided persons do, would it be reasonable for him to naively pray that for his especial benefit the Pompeian tragedy should not be repeated, when the inevitable eruptions can be traced to mysterious natural causes? Similarly, if we build our towns and cities, and cultivate our farms in a possible drought or cyclone or typhoon area, should we not be prepared for an occasional dry season or devastating storm? If we live where there are frequent electric disturbances we consider ourselves safer with lightning rods than when we rely upon faith only.

It must be true that God does not send drought to afflict his people, and also that he does not need to be reminded by our sobbing supplications on account of the loss and suffering; nor, obviously, does a God of love need to be placated or appeased by servile confessions and superstitious sacrifices. This same Christ-like God has so ordered the universe that he knows when a sparrow falls to the ground, and has promised that all things shall work together for our good; and no doubt this is the best possible universe.

Prayer, when by prayer we mean meditation, and worship, and work, and service, and listening to God,

and every spiritual exercise, is the greatest motivating force in the world. Not because man's prayers alter God or his unchangeable laws, but because of the influence of prayer on our own souls, and of the mystical, and as yet only slightly understood, effect upon the souls and bodies of those for whom we pray.

W. P. Lemon

Andrew Presbyterian Church, Minneapolis, Minn.

WE might equally ask ourselves, "Does prayer affect the earthquake, the typhoon, the tornado, or the destruction wrought by lightning?" for these, like a great drought, belong to those strong forces of nature that seem utterly regardless of mankind. The most difficult problem of evil is that which lies outside all human responsibility.

The fact is that our spiritual development has come, not by regarding the thunderbolt as the voice of Zeus or the drought as a special dispensation of the Most High, but by insisting that fate is but unpenetrated causes. Even the abandonment of strict causality in physical science cannot be construed for theological ends, although it may allow the religious man to draw wealth in a less deterministic atmosphere.

An attempt to involve the God of Betelgeuze and of Bethlehem in a cooperative scheme to maintain present American standards of living is like asking for an earthquake for excavation work, or for a tornado to fulfill a wrecking contract. It is occasionally useful to remind ourselves that the solstice is not determined by our wrist watch.

For this reason prayer for rain would seem to be a piece of special pleading to an obsolete deity who made rain only for his favorites. Our Lord did not so read the heavens. While we pray "give us this day our daily bread," it is with a full recognition that the gift is conditioned by fixed means which also must be made to include vast weather cycles. Let us rather pray for the redemption of profiteers, for the enlargement of human sympathy, and for wisdom to cope with all such exigencies.

Samuel Harkness

The Community Church, Winnetka, Ill.

IF prayer affects the weather, meteorology ceases to be a science and becomes an article of theology. If God answered prayer for rain, then we could reasonably charge him with responsibility for drought and all other calamities.

Suppose one state has too little rain and an adjacent state too much—would conflicting prayers be answered on the basis of a preponderance of Baptists in the arid section, or by a majority of Unitarians in the inundated territory?

If natural law could be thus interrupted in its operation from cause to effect, how many would seek to cancel the elements of struggle and adventure by seeking divine cooperation in turning stones into bread and water into wine?

SEPTEMBER SURVEY OF BOOKS

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(First Prize in the August Book Review Contest.)

THE GOSPEL FOR MAIN STREET. By Charles R. Brown. The Century Company, \$2.00.

DEAN BROWN has done it so often that one expects him as a matter of course to do it again—which he has. There is the same pungent phrasing in "The Gospel for Main Street," the same effective use of simple illustration, the same hearty faith and warm vigor, that have made the whole troop of his numerous volumes a perennial inspiration and real delight to many people who would run from an ordinary book of sermons as they would run from the bubonic plague.

It was once remarked of Dean Brown, at some dreary convention or other, that he was the only person present who "said something all the time he talked." He writes the same way, and this latest book runs true to form. There is no superfluous verbal upholstery, no useless emotional detouring—nothing but good old-fashioned spiritual dynamic, and a Yankee thrift in the use of words, and a steady getting forward with the business in hand. This loosely strung collection of short sermons gains its unity and power not from any elaborate structure of a thesis to be proved, but as the urgent, whole-hearted expression of a life to be lived. It is not the Gospel of Main Street, accepting easy standards and going the way the crowd goes. It is emphatically the Gospel for Main Street—the gospel that ordinary men and women need and understand and appreciate, and rejoice to have under their skins.

It is a pleasure to know that as the years advance upon him Dean Brown's mental hand has not lost its cunning nor the sinews of his heart their sympathetic strength. Christianity in America will still long be helped and quickened by his social vision and by his personal faith in "Real Religion" and "the Average Man."

H. D. GALLAUDET.

The Mystery of the Garden

(Second Prize in the August Book Review Contest.)

WHO MOVED THE STONE? By Frank Morison. The Century Company, \$2.50.

THE reviewer cannot help contrasting this vivid book with a quite dull though carefully worked out version of the Passion play which he saw last year. In the play the action, especially in the hearings before Caiaphas, the Sanhedrin, and Pilate, dragged by unmercifully. In our book that story becomes almost breath-taking in its suspense and headlong drama. The author stresses the element of time. Using modern mystery story technique, he follows clues to explain why it was so long after Judas had left the upper room before the vigil in Gethsemane ended with the approaching lights of the temple guard. He shows glimpses of an intrigue wherein Caiaphas labored to make certain of Jesus' death within less than eighteen hours after the arrest. Instead of the dull, wordy scenes of the Passion play version we have a precipitate speeding up of events that is almost bewildering in brilliance and rapidity of movement. Then, pursuing the same tactics of examining witnesses and piecing together clues, our author arrives at the unavoidable conclusion that the tomb was empty that Easter morning, and that Jesus did rise from

the dead, all rationalizations to the contrary notwithstanding. Whether or not the scholarship on which this is based is above reproach, we may leave to the experts. It is, at any rate, thrilling in the sweep of its drama, and extraordinarily convincing, even to one who is not at all partial to the idea of the empty tomb, especially when it is claimed to be the final proof of Christian truth. Granting that the truth of Christianity is inherent rather than in any single wonder, Mr. Morison's case remains to rebuke any attempt to dismiss the empty tomb with a gesture.

DWIGHT C. SMITH.

Re-Writing American History

(Third Prize in the August Book Review Contest.)

THE RELIGIOUS BACKGROUND OF AMERICAN CULTURE. By Thomas Cuming Hall. Little, Brown and Company, \$3.00.

THERE are two features that distinguish Dr. Hall's book from the average volume dealing with American life. The first is his recognition of the fact that the religious element has been of sufficient importance to justify an attempt to describe its bearing upon our national culture. The second is his way of undermining one's general concepts of early American history by findings which have all the earmarks of genuine and scholarly research. Here is a treatise which not only compels sustained interest, but is also conducive to a renewed intellectual approach to the whole problem.

Constant reiteration is given to the main theme that the real religious background of American culture is traceable to a period as remote as the Norman conquest, which produced a fundamental cleavage in the structure of English life, and that it has its spiritual origin in the teachings of John Wyclif and the Lollards. He calls Wyclif the real father of English Protestantism and claims that he and his Lollards gave the world a type of Protestantism that survives until our day and still forms the thoughts and feelings of thousands, a type which must be distinguished from the continental type on one hand and from the Catholic (Anglican) on the other.

The author furnishes a fresh viewpoint in several important matters. He minimizes the Puritan strain and checks our misuse of the term Calvinism, reminding us that much that is called by that name has no real relation to Calvin's system, but is simply the predestinarianism which underlies so much Catholic and Protestant thinking. His claim that Cavalier Virginia is a myth will be a shock to some in the Old Dominion. Not all will agree that what most effectively advanced religious freedom in the colonies was growing religious indifference. But we are glad he does not claim too much for religion. We are told that at no time has more than one-third of our population had any living interest in religion, and our forefathers were not so religious as we are inclined to think.

W. E. HARRISON, JR.

Two Dangers Rather Than One

THE DANGERS OF OBEDIENCE. By Harold J. Laski. Harper & Bros., \$3.00.

THE writer has undertaken, though not too emphatically nor yet systematically, to bring to date the powerful arguments used by Thoreau in "The Duty of Civil Disobedience." One might ask, "Why undertake such a

task?" Tolstoy in Russia and Gandhi in India were satisfied with Thoreau. Still, Thoreau stated his proposition without illustrating it at many points and his points were of course contemporary with him. Mr. Laski, in this series of essays on modern life, particularly in England and America, affords numerous illustrations of the ways in which obedience to the majority rule cramps the individual, after the plea of modern liberty leaguers. But he is more negative than Thoreau, who insisted that it was the duty of the individual to disobey, in that Mr. Laski only points out the danger of obeying and thus creates a double danger.

His illustrations are varied and vivid but his conclusions are seldom very convincing, possibly because of the modern practice of lack in positive construction, being content with negative destruction. Knowing that the individual by himself is likely to be overwhelmed if he resists his society, Mr. Laski advises individuals to organize themselves in groups powerful enough to be effective. But of course, as soon as any such group has been organized there begins again the problem of the individual within the group, and this is just the recurring problem that does not make his argument very convincing to say nothing of conclusive. The law of obedience was in the beginning of periods of social expression, in early ages of pact, tribe, state and nation, and has its prehistoric call and claim from which it is useless and purposeless to endeavor to escape, and we are persuaded that there are more dangers in disobedience than there will ever be discovered in obedience.

HENRY CHARLES SUTER.

Emperor Against Pope

THE INFIDEL EMPEROR AND HIS STRUGGLES AGAINST THE POPE. By Paul Wiegler. E. P. Dutton & Company, \$5.00.

INFIDEL Emperor is the title which the author bestows upon Frederick II, king of Sicily, king of Germany, king of Jerusalem, emperor of the Holy Roman empire, son-in-law of three other kings, crusader by compulsion, chronic adulterer, half Moslem, half scientist, half skeptic, ward of the great Innocent III and enemy of his guardian and all other popes, titular civil head of Christendom and despoiler of the church. During the forty years of his active life, as well as before and after, political chaos engulfed Italy and Germany. Local wars, shifting alliances, sieges and assassinations, raids and riots sometimes dignified by the name of crusades, but none the better for that, made Europe a red welter of treachery and sudden death. The church and the empire, nominally the unifying factors in an otherwise confused and warring world, but added to the turmoil.

To seek a pattern in this universal turbulence is, at best, a difficult quest. It is not aided by following Wiegler's hectic narrative. His aim is not to clarify that which is inherently unclear, but rather to reveal the confusion as confusion. For this purpose he has created a style of his own—a very bad style if he had any other object, but one which has at least the merit of importing no fictitious simplification and no specious semblance of rationality into political and military events which were, in fact, nothing but the fortuitous episodes in a mad scramble of adventurers for power.

There was much more to the thirteenth century than that, but not much more that appears in the pages of this vivid chronicle. St. Francis, to be sure, moves across the scene, carrying with him a little area of peace and gentleness but still a disappointed and pathetic figure, saddened at finding what

a little way his light carried in the murk of hatred, greed and lust. Wiegler does not give—and evidently he does not try to give—a complete and coherent picture of the first half of the thirteenth century. His scintillant staccato style rather gives such a series of views as one might gain by looking at a storm-swept landscape by the illumination of lightning flashes. Against that sinister background stands "a figure gigantic and blackest of all"—the emperor, not an infidel exactly, but a man of little faith trying at once, even while excommunicated, to cover his moral and theological delinquencies with a profession of fidelity to the church, to utilize the religion and superstition of others for the furtherance of his own projects, and to oppose with diplomacy and force the encroachments upon the civil power by popes whose ambitions and policies were no more spiritual than his own.

W. E. GARRISON.

The Sociology of Religion

RELIGION IN HUMAN AFFAIRS. By Clifford Kirkpatrick. John Wiley and Sons, \$4.50.

WE HAVE in this volume, not a series of Christian preachments, but a careful scientific study of religion, ancient and modern, by an eminent sociologist. It attempts a critical survey of the part religion has played in the development of the human race from the times of primitive origins down to recent alignments of conservative and liberal groups in modern Christianity. All this involves, as might be expected, a review of the conflict of science and religion from the standpoint of the social sciences.

The main interest of the author is in changes in religion. He has been led to deal, quite inevitably, with many difficult issues. The book opens with the candid admission, "The beginning of religion is unknown." There is able criticism of most of the significant definitions of religion, but the decision is given against any one theory to the exclusion of all others. The attention of the author is centered on the varied physical, psychological, and social sources of religion. He discusses the relation of magic to religion on the one hand and science on the other. The evolution of religion down the centuries is followed with painstaking care, with special note of varying and contrasting forms. Having brought the study down to our own age, he devotes his keenest thought to the issues and changes in the religious world today. At the end he assumes, very modestly be it said, the role of prophet and asks himself, What will be the faith and the philosophy of the future?

Professor Kirkpatrick has given us a useful as well as a scholarly book. The style is straightforward if not luminous and he is sparing in the use of technical terms, that vanity of vanities for the specialist. An admirable spirit is shown in dealing with all controversial issues. Indeed, the author is given to almost an excess of mildness. Speaking of world unity, he says: "The Catholic church . . . has rather persistently refused to compromise with sects born from the travail of the reformation." But we feel that we sense the spirit and the idealism of the true scientist. Here is a man who is anxious to hear and to weigh all the evidence, who has set his heart on finding the truth. He has no ambition to be a ruthless iconoclast, he is not trying to be either shocking or clever. There are limitations as well as advantages in the critical scientific point of view, but one can hardly fail to appreciate the worth and the weight of this man.

Most Christian people would be ready to maintain, after reading the book, that religion has made, and will make, far more impress on human affairs than this critical study sug-

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gests. Eddington and others among the scientists themselves have led us to suspect that the scientific measuring stick has a strictly limited field of usefulness. Nevertheless, it cannot be other than valuable to face up to the criticism which the sciences, and notably the social sciences, have to offer. Professor Kirkpatrick's study of the achievements and the weaknesses of liberal Christianity is most stimulating. His criticisms of the church at large can be read with great profit; some may be refuted, others might well be taken to heart. There is a challenge in the suggestions that art, humanitarianism, ethical culture may more and more take the place of religion in the hearts of men. And as for science, he says: "Finally, a prophetic glance may be thrown in the direction of science to see whether that which has destroyed so much and changed so completely man's outlook upon the world may not offer something upon which man may pin his hopes. There are indeed signs on the intellectual horizon that science may minister to the cravings of the human personality." It seems as if reading "Religion in Human Affairs" ought to make the thoughtful Christian the more zealous to keep Christianity hopeful, vital, sacrificial in this changing but needy modern world.

We are indebted to Professor Kirkpatrick for his contribution in this new field of sociology of religion. He has brought us a rich harvest from stores of study and learning. Even his bibliography is useful and enlightening, though one wonders why Prof. J. Y. Simpson's "Landmarks in the Struggle between Science and Religion" was neglected? It was worthy of consideration.

J. C. WALKER.

Those Perfect Puritans

PURITAN PRINCIPLES AND AMERICAN IDEALS. By Henry Hallam Saunderson. The Pilgrim Press, \$2.00.

THE PURITANS, like Theodore Roosevelt, divide the world into two groups, those who firmly believe they could do no wrong, and those who are equally sure they have done no good. The author of this volume belongs emphatically to the first class, while such contemporaries as James Truslow Adams, Vernon Louis Parrington, and numerous others belong to the second. This book is one among the rather long list of recent volumes which have come out of the celebration of the Massachusetts tercentenary, and the deliberate aim of the author is to defend the Puritans against those in our time who misrepresent and deliberately or ignorantly malign them. "It is doubtful," he claims, "if any important movement in history has ever been more completely misrepresented." This statement is, with perhaps some qualifications, true, and yet it is just such defenders as Mr. Saunderson who serve to arouse the wrath of those who refuse to fall down and worship at the shrine of puritanism.

The book abounds in superlatives. "Puritan law-making . . . shows a profound respect for human welfare;" "it is doubtful if any community had a higher standard of real happiness" than had the Puritan colonies; the Puritans displayed "amazing capacity for concerted action," while they had "large organizing ability" and the founding of the colony was an "administrative task of the first importance" (italics mine). Their migration was "without a parallel in human history;" the Puritans displayed an "indomitable will," nor could they be imitators, "they had to be creators." The Puritan was "not cruel but humane; not repressive but educational; not conservative, but forward looking."

The persecution of Quakers and Baptists, the banishment of Roger Williams and Anne Hutchinson, and the hanging of the witches are made to appear not only justifiable, but indeed

the only reasonable things to do under the circumstances. Roger Williams was banished not because of religious intolerance, but because he was a danger to the very existence of the colony. The treatment meted out to Anne Hutchinson appears to the author exceedingly mild and, like Williams, she too was banished only because of political reasons and for the safety of the state. The author, however, fails to quote even a line of that burning document by which John Wilson, the senior minister of First church, Boston, excommunicated this talented woman. There is no trace here of any indication that her banishment was due to any other reason than that she had offended the ministers. Even yet his words have a terrible and ominous sound: "Therefore in the name of the Lord Jesus Christ and in the name of the church I do not only pronounce you worthy to be cast out, but I do cast you out and in the name of Christ I deliver you up to Satan, that you may learn no more to blaspheme, to seduce and to lie, and I do account you from this time forth to be a heathen and a publican and so to be held of all the brethren and sisters of this congregation and of all others."

To the mind of this reviewer the author would have served his end to far better purpose if he could have found a few slight flaws in the founders of the Massachusetts Bay colony. To quote the words of a reviewer of another book, "this book would have been much stronger if it had not been quite so strong." And yet the book is interestingly written, in an easy, flowing style and contains much valuable material, attractively presented. To a lover of present day rural New England the chapter on the sources of Puritan culture is particularly interesting, especially that part which deals with the transplanting of Greek architecture to New England through the influence exerted by Sir Christopher Wren.

W. W. SWEET.

The Unarmed Brigade

"HEY! YELLOWBACKS!" By Ernest L. Meyer. The John Day Company, \$2.00.

AS its flaming and rather too-obviously yellow jacket announces, this is the war diary of a conscientious objector. Its author, a student at the University of Wisconsin at the time America entered the war, refused to offer himself as a warrior in the struggle to make the world safe for democracy. Finding himself unable to hate his fellows across the sea, he resisted the emotional pressure brought to bear upon himself and his countrymen, pressure designed to transform peaceful plowmen into soldiers psychologically equipped to slay. His objections, he is careful to tell us, were not based upon religious foundations, but upon a broad humanitarianism. Doubtless his home environment accounts for them. His father had been connected with radical labor publications, and his son inherited his distrust of capitalism.

When the authorities at the university learned of his attitude, he was tried by a jury of professors and expelled from college. Submitting himself to the draft, he was ordered to put on a uniform, and refused. The sergeant was called.

"I order you, private, to put on that uniform!"

"I refuse."

"The sergeant's face went brick-red. He drew a deep breath, and expelled it in a gust of profanity. His fists swung manacingly . . . I waited for the blow. I had been prepared for this—torture, court-martial, a life in prison, and some of us had died."

He was imprisoned together with a group of Mennonites who, in the face of bitter persecution, sang "We're Marching to Zion" with a stolid heroism that baffled the deadly deter-

mination of the most violent one-hundred percenters. At times the type of persecution was little short of fiendish. The major part of the book is given over to an account of these persecutions. It forms an admirable case study in war psychology, and will be of special interest to those who have determined never to go to war again. It is vividly, sincerely written. We see the bulldozing sergeants, the gray walls of Leavenworth, prison camp after prison camp, the singing, praying and Bible-reading Mennonites who had never been taught how to compromise with conscience, the girl who smuggled books to the author and remained loyal through it all. Read with the pact of Paris in mind, the book is particularly significant.

Numerous religious organizations had representatives among these conscientious objectors. There were Mennonites, Molokans, Christadelphians, Plymouth Brethren, Adventists, Quakers, Pentecostals, International Bible students, members of the Church of God (Holiness), Church of Christ, Apostolic Faith, and House of David. I mention them because of significant and enlightening omissions. The so-called "respectable" denominations are not listed. When annual columns of church statistics march across the printed page, the above-named sects are not given prominent places. There is, however, something inspiring in finding them in the prison statistics at such a time, and for such a reason. One thinks long and hard about those denominations which had no representatives to answer when the roll of the conscientious objectors was called.

The author, after his release, takes up the burden of life again. He is disillusioned and somewhat bitter, although his book is written with admirable restraint and is free from vituperation. He has the grace to say that, in his opinion, the American government, officially, dealt more humanely and generously with war objectors than did any other nation.

CORNELIUS MUILENBURG.

A Panorama of the Jewish Mind

YOUTH IN REVOLT. By Shemarya Levin, Translated by Maurice Samuel. Harcourt, Brace & Company, \$3.50.

IN THIS DAY of debunked biographies and immodest self-exposure passing for autobiography, it is an exhilarating experience to come upon a volume such as Shemarya Levin's "Youth in Revolt." Here is an autobiography that is something infinitely more than the parading of one's own little ego. Dr. Levin continues the story of his life, begun in "Childhood in Exile." Like the previous volume the present one is the story of a people—an anguished, bleeding people—walking in darkness, bravely, tragically seeking to overcome the physical and moral squalor of its environment. A pogrom shocked the sensitive youth into the realization that he "belonged to a persecuted and tormented people." From that day on, "two dreams ran side by side, the dream of my own liberation and the dream of the liberation of my people."

His personal liberation was from "a narrow but consistent world" that was the Russian village ghetto; the liberation of his people was from an equally narrow and consistently cruel world where the daughter of Israel lay prostrate with none to comfort her. "Youth in Revolt" is the vivid, intimate story of this double liberation.

All the forces that affected Jewry in this last century sweep through the pages of this volume: ghetto legalism, Hassidism, Zionism, the anguished cry for emancipation, reform, rationalism, assimilation, German Jewish enlightenment. We may differ with Dr. Levin in his evaluation of some of these move-

ments—such as that of reform, for example; but his every sentence rings with sincerity and carries the stamp of authority that comes from knowledge.

Passing through the book are the latter day saints and prophets of Israel: Achad Ha-Am, Mendele Mocher S'forim, Gordon, Pinsker, Smolenskin, Baron de Hirsch, etc. Each tells a vivid story and together they paint the panorama of a tumultuous century in Jewish history.

We urge the reading of this book upon all those who honestly seek to understand the Jew, and we urge it especially upon those who are a bit impatient with the restless mentality of the Jew, his salty cynicism, and his impatience with dream-stuff and illusion even while lost in a heroic dream. Dr. Levin, in writing his autobiography, is giving us a ringing portrayal and interpretation of Jewish life and thought of the last century.

BERYL D. COHON.

Salvation Must Be Sensible

MIRACLE IN HISTORY AND IN MODERN THOUGHT. By C. J. Wright. Henry Holt & Company, \$6.00.

IN "THIS CREDULOUS WORLD"—another caption for any ambitious potboiler in journalism—it is interesting to observe that the average layman, whose skepticism has extended to the supernatural in religion, has turned out the miraculous through the main entrance only to arrange for a reception committee to greet it at the back door. He will actually pay top prices for best-sellers and for seats in the theater where the long arm of coincidence plays tricks with his imagination, and will join the millions who daily submit to doses of commercialized celluloid with impossible plots that make outrageous demands upon faith. Small wonder it is that John Erskine, in an essay called "The Moral Obligation to Be Intelligent," written before he himself stooped to the ignoble job of jazzing the immortals, complained that in modern plays and novels we swallow magic wholesale.

The plain, blunt truth is that all the world loves a miracle. It is a bargain-counter where we hope to get something for nothing, and is a thrill to deaden monotony for the Micawber-like spirit that is always waiting for something to turn up. Sophisticated in matters religious, however, we have become childish in other realms. Critical of Biblical miracles, we turn naively to biography where a great man is made immune to the laws that govern the rest of humans and find rest for our souls in the word "genius," although it be no less an asylum of ignorance than the word "divine."

Yet the fact remains that a change of moral climate has made the concept of miracle to be a liability rather than an asset. More casuistic efforts have been expended upon the subject than this world dreams of, and there is still no diminution of effort to reduce the burden in apologetics. We have for generations found ourselves between the Scylla of those who contend that Christianity can be recovered only by a return to traditional belief, and the Charybdis of those who, with Rousseau, feel sure that, if we could only get rid of the "miracles," the whole world would become Christian. The treatment has run the gamut of interpretation from the allegorical to the apologetic, and most of the books that deal with the subject show signs of being written under a feeling of strain. This is true even of such a splendid contribution as that of George A. Gordon's "Religion and Miracle," and such recent works as Lloyd Douglas's "Those Disturbing Miracles," and Floyd Darrow's "Miracles—A Modern View," are obviously intended to act as palliatives.

Professor Wright has given us an historical and compre-

hensive study of miracle. He has gathered data, as did Brown-
ing's "Cleon," for a composite view, and, beyond the senses,
he uses "the sense of sense." Here we pass into a region freed
from strained exposition to a calm and clear discernment of
the conceptual values which inhere in miracle. Modern and
critical as are the views he propounds, there is no obsequious
fawning to scientific method. The limitations are fully recog-
nized, without ignoring the contribution.

The vulnerable point in the traditional idea of the mirac-
ulous lies beneath most of the attacks from historical, natural
and psychological science, as the author shows in the early
chapters of his book, and the real protest comes, not from a
flippant and cheap skepticism, but from the development of
a mature religious consciousness, increasingly sensitive to
spiritual and moral values. Any proof of God which rests
on arbitrary omnipotence, and any argument of "evidences"
which would buttress the moral with the marvelous, fail to
elicit a response, because, as there can be no true government
without representation, so there can be no salvation without
explanation. It is the increase and not the decline of the
Christian spirit which revolts against the contravening of
natural sequence in the interest of special individuals or na-
tions. Incalculable has been the harm of seeking the divine
through the anomalous and the abnormal. The devout must
find "the dear old ways, of which the Most High is never
tired," more sacred "than the strange things which he does
not love well enough ever to repeat" if the world is to be
transparent and sacramental.

By a metaphysic in which God is made the ground of all,
the miracle is preserved without the dualism of natural and
supernatural events, and without conceding that the universe
of scientific phenomena is the ground of itself. The theistic
supernaturalism here maintained has no need of the recourse
that miracles are scientifically inexplicable, for it is discovered
that nature's laws are to be regarded as God's mode of work-
ing. Again, when the miraculous is not construed through
the idea of power, compelling the wonder of men, but as
manifestations of the divine character that command their
worship through intrinsic worth, the philosopher's conclusion
that "the theistic universe is fundamentally ethical" can be
substantiated. The foregoing principles are applied in the sec-
ond part of the work to the gospel miracles, to the resurrection
of Christ and to the person of Christ.

However much the reader may take issue with the conclu-
sions of Professor Wright, he can never accuse him of dealing
superficially with the subject, for he has penetrated into the
very crux of the problem. The purpose, whether it deter-
mined somewhat the content of the apologetic, or proceeded
wholly from the re-evaluation, or results from a combination
of both, is set forth in his own words as "wholly consonant
with the central truth of the Christian religion—the full reve-
lation of God in Jesus Christ for this world." The stand-
patters among preachers and teachers of religion in our land
might well be exposed to the spiritual insight and scholarship
of this young Scotchman, still in his forties. It might increase
their humility and make them magnanimous—a miracle of the
sort for which he contends.

W. P. LEMON.

The Teaching Church

THE CHURCH AND ADULT EDUCATION. By Benjamin S.
Winchester. Richard R. Smith, Inc., \$1.50.

DURING the last decade there has been a renewal of
interest in education of adults. This has been inter-
national in scope. In the United States it has been
brought to focus by the organization of the American Asso-

ciation for Adult Education, and the launching of the maga-
zine "Adult Education." This new emphasis has elicited a
considerable literature on the subject. It has also stimulated
several significant researches that have been completed recently
or are still under way. The most significant of these as far
as affecting popular thought was the research conducted by
Professor Thorndike of Columbia university, which resulted
in the conclusion that adults can learn almost as rapidly as
forty-five as at twenty-one. The question as to whether or
not an adult can learn anything of importance is another
problem which has not been so thoroughly investigated.

Dr. Winchester has carefully analyzed the literature in
the general field of adult education and has attempted in this
book to point out the implications of this new movement for
the church. In his introductory chapters he gives due recog-
nition to the fact that churches have had adult Bible classes
and have been carrying on various kinds of informal adult
education, but he finds that the point of view and methodology
involved have often been far behind scientific educational
thought. In the church, as in the public school, education
was for children and not primarily for adults.

Dr. Winchester has no particular hobby. He does not ad-
vocate the addition of more machinery or the establishment
of a particular department in the church dedicated to adult
education, nor does he insist on any particular point of view.
His appeal is to the average church with the average equip-
ment and leadership. He is convinced that there are unlimited
possibilities in the adult education movement for the rejuvena-
tion of the church. Rather than inaugurate a special depart-
ment, he advocates the organizing of the total church process
in terms of adult education. Even the education of children,
when conceived in this larger mould, would turn out to be
an adult education process of the first order. It would lead
directly to a study of some of the problems of spiritualizing
the modern home under modern situations. Neither does he
consider adult education as merely "study courses" or getting
adults together for argument. It is the process of making
adults intelligent about the crucial problems and issues of
their own community, state and nation; of giving them ade-
quate data to form judgments and to carry forward intelli-
gent programs of education. "The church cannot escape the
responsibility of making a positive contribution by espousing
partisan measures or by allying itself with political organiza-
tions, but whenever a political issue arises it should provide
opportunity for study and discussions of its moral implica-
tions and should seek to point out all the facts necessary
to the forming of a constructive policy."

One of the strong points about Dr. Winchester's book is
his continued emphasis upon taking forms, symbols and situa-
tions as they are in the average church and reinterpreting
them in terms of more reliable and scientific educational pro-
cedures. He would not eliminate evangelism, for example,
but would conduct it on the level of "religious case work."
He gives a number of illustrations showing how Bible ma-
terials may be used not as ends in themselves but as means
to giving perspective for meeting the crucial problems of to-
day. Nothing short of a conception which puts the total
church to work in relation to the total needs of a community
would be adequate in Dr. Winchester's conception. Real
problems, tangled problems, problems where emotion and bias
exist, are to be attacked by the church in a Christian and un-
biased manner.

The scope of this book is indicated by the three major sec-
tions: I. "Why Educate Adults?"—a discussion of the ob-
jectives and methods of religious education of adults; II.
"Areas of Adult Experience"—finding the "hot spots" of

consciousness; III. "Mobilizing the Church for Adult Education"—the educational possibilities of church work.

The writer intended this book to be a practical guide in the hands of the inquiring church leader in the average church. Each chapter is excellently documented with a list of topics for study and discussion at the close of each chapter. Also references are made to the most reliable and readable books dealing with particular problems under consideration. Evaluating this book from the viewpoint of its practical worth, it is to be highly commended. It is not a contribution to the general literature on adult education but an excellent interpretative project. From this viewpoint it is, in the reviewer's judgment, the best book that has been published this year in the general field of religious education.

JESSE A. JACOBS.

A Survey of African Missions

THE EVANGELIZATION OF PAGAN AFRICA. By J. Duplessis. Juta and Company, Cape Town and Johannesburg. 16 Shillings. G. E. Stechert, New York.

THIS work is an admirable and informing history of Christian missions to the pagan tribes of Central Africa. It forms a valuable complementary volume to the author's "Christian Missions in South Africa," which was published some twenty years ago. The Islamic states of North Africa are intentionally omitted from the review. Yet central Africa alone offers a field for investigation and research almost bewildering in its extent. The writer, however, has so mastered his material and has arranged it with such skill that a clear and arresting narrative has been produced. It is a story of pathetic suffering and tragic loss, but also of heroic achievement and of abiding triumph. Scores of societies and hundreds of workers are shown to have been engaged in the gigantic task. The narrative of their efforts has been necessarily condensed. However, the style of the writer is so interesting that his brief sketches do not appear fragmentary, but constitute a vital and connected unity. The activities of the missionary enterprise are presented with continual reference to political movements and commercial undertakings, so that this volume forms a compendium of central African exploration and colonization covering a period of the past forty years.

CHARLES R. ERDMAN.

Books in Brief

THE ART OF LIVING. By John W. Coutts. Richard R. Smith, \$1.50.

A little book of counsel and encouragement on the principles and practice of the good life. It breaks no new ground and is limited in its scope to the more intimate and personal relations, but it contains a good deal of practical wisdom and persuasive argument for the old-fashioned virtues.

WE LOOK AT THE WORLD. By H. V. Kaltenborn. Rae D. Henkle Co., \$2.50.

In journalistic fashion, a worldwide traveler and trained observer sweeps his eye and pen across the continents and tells the world what is happening in it and to it at the present time. What is America's place in the post-war world? How do the other nations think of us? (Rather well, he says. "Bankers and traders have become good-will ambassadors." I am not so sure.) Is America really imperialistic? (Not very, says he.) What about Russia? (It is "propaganda-land," but, besides devoting more energy than any nation ever did before to forming the minds of its own people, it is creating a com-

munist system which functions with fair promise of success.) China, India, Japan, South America, the League of Nations, disarmament—all fall within the scope of his crisp and optimistic treatment. Journalistic as it is, some things of importance have happened in India and Egypt since it went to press.

THE INFLUENCE OF CHRIST IN THE ANCIENT WORLD. By T. R. Glover. Yale University Press, \$1.50.

Always scholarly in his grasp of historical data and always keen in his apprehension of spiritual values, Professor Glover is singularly equipped to write upon this theme. The main purpose of these lectures (delivered at Oberlin and Yale) is to answer the question: What was there new or unique in Christianity to account for the effect which it produced in the world and the place which it won? In seeking the answer, he presents the contrast between early Christian and contemporary pagan thought and morality. It is the contrasts rather than the similarities by which he is particularly impressed. The author is not among those who find that Christianity derived anything of importance from the mystery religions, or that the latter did much to dispel the general skepticism of the Graeco-Roman world concerning, for example, a future life. Other scholars not less worthy of respect will differ with him on these points, but few will challenge the proposition that what made Christianity unique and potent was its possession of a unique and potent Christ. Theologies and theories apart, it conquered because faith in him actually did transform the lives of men.

PIED PIPER. By Daphne Muir. Henry Holt & Co., \$2.50.

The short shelf of current novels of distinction gains a new accession in this novel of the children's crusade. The tragic folly of the enterprise is not obscured, but a veil of beauty is thrown over it. Stephen, the boy-leader of these lost legions, is strangely convincing in the difficult character of child-mystic, and even the last fantastic episode of his association with the Prince of the Assassins—here imagination creates an incident to place against the authentic historical background which has been carefully drawn—has a certain verisimilitude.

ADOLESCENCE, STUDIES IN MENTAL HYGIENE. By Frankwood E. Williams, M. D. Farrar & Rinehart, \$2.50.

Considering that a great part of the problems of adults are hang-overs from the unsolved problems of adolescence, it becomes evident that the proper understanding and adjustment of adolescents is everybody's most intimate concern. The author is medical director for the national committee for mental hygiene. In this book he is not dealing primarily with pathological cases, but with the problems which lie within the range of the common experience of normal persons. But even people who are normal enough not to be candidates for an asylum or to need the services of a psychiatrist may have plenty of personality defects to make them unhappy, or even sick, and to make them a trial to their friends and a liability to society. This is not a book for experts but one designed to help the ordinary intelligent person to understand his children and himself.

RUSTICUS LOQUITUR; OR THE OLD LIGHT AND THE NEW IN THE PUNJAB VILLAGE. By Malcolm Lyall Darling. Oxford University Press, \$6.00.

Based upon first-hand research in village after village—hundreds of them—across the Punjab, and absolutely free from any taint of pre-judgment in the interest of this or that conclusion, this scholarly study presents the most scientific and dependable body of facts and conclusions that this reviewer has seen about one part of India. The "Indian question" is

vast and varied. No one knows all about it. Mr. Darling has carefully delimited the field of his investigation. Having previously written a volume on "The Punjab Peasant in Prosperity and Debt," he has now gone thoroughly into such questions as the peasant's and villager's relations to his landlords and priests, his standard of living, the status of women, marriage customs, education, religion and its relation to economic conditions (for example, in overloading the country with worthless sacred cows). The two books together are comparable to Thomas's classic "Polish Peasant," though less voluminous, and not wholly dissimilar in method. The gist of that method is that the author collects and presents a vast quantity of detailed data in regard to individual cases and localities before drawing any deductions. His conclusions are, on the whole, encouraging. New light is breaking. The problems are difficult but not insoluble. Living conditions are improving, cooperative societies are releasing the peasants from part of their old bondage to landlords, and some of the superstitions which have imposed an intolerable economic burden are being discarded.

TWO YEARS OF SUNDAY NIGHTS. By Roy L. Smith. Abingdon Press, \$2.00.

If a hundred city pastors should make a symposium of their experience with Sunday evening services, the total effect would be a chorus of confessions of failure, explanations of why they had given them up, and indictments of the movies and the automobile as unfair and all too successful rivals. Such a symposium would be of little practical value. Better is the counsel of one man who has succeeded than of a hundred who have failed. Roy Smith fills the house Sunday night the year round

at Simpson Methodist Episcopal church, Minneapolis. In this meaty little volume he gives the outline of a hundred Sunday night services. Not all of them could be used everywhere. Some are bizarre. But all are live stuff—and they got the crowd. It is a fair inference, too, that many who came to be entertained, or to find what in the world the pastor was going to do tonight, remained to pray. At any rate, no minister who has a Sunday night problem can afford to miss the suggestions which this volume contains.

THE ADVENTURES OF EPHRAIM TUTT. By Arthur Train. Scribners, \$2.50.

Hooray! Here are 700 pages of the stories of Mr. Tutt, old ones that we know and some that we have never seen before, all built around the wise and genial old lawyer who delighted in nothing so much as entangling a clever rogue in a web of legal technicalities more subtle than those with which he is trying to protect his own rascality. Virtue triumphs as surely as in the most edifying Sunday school story, and much more convincingly.

MURDER AT HIGH TIDE. By Charles C. Booth. William Morrow & Co., \$2.00.

Nobody needs to be told that a book with a title like that is a mystery story. It is. And the mystery is air-tight to the last page. The one house on a small island off the California coast makes a compact setting for the action, but the characters come from the ends of the earth, and the web of circumstantial evidence is remarkable not only for the ingenuity with which it is spun but for the fact that it entangles the wrong people.

C O R R E S P O N D E N C E

And in Australia

EDITOR THE CHRISTIAN CENTURY:

SIR: The other day in Brisbane, Australia, I wandered into a talking picture house where an American film was on exhibition. The drama that was being depicted was entitled "The Girl Said No." As I watched the unfolding of this film I became more and more uncomfortable until at last I began looking furtively about in the semi-darkness to see if anyone recognized me as an American. Seeing it in America would have been bad enough, but to be obliged to sit through one hour of this idiotic performance here and to realize that the Australians were judging America by that picture was really too much.

The whole setting and performance was so utterly artificial and devoid of sense, so lacking in truth, dignity or any other virtue, that I was appalled. The drama purported to represent a modern American family where a young man returns from college on vacation. The boy's silly antics, his lack of respect for his parents, the equally moronic sister, the highballs and forbidden libations, the crude and vulgar language with the flat American accent, were all there.

And we wonder why foreigners dislike us! If the people of this country and other lands where our films are shown have a shred of respect left for us it is a matter of astonishment to me, for this film was not exceptional. It was rather better, in fact, than some of our crude sex plays.

I have before me now the advertisements of the Melbourne, Australia, moving picture houses in which American films are dominant. Here are some of the titles: Love and the Ladies, Let's Go Places, The Night Parade, Gold Diggers of Broadway, Scandal, Slightly Scarlet, Ladies Love Brutes, Roaring Ranch. All of these are guaranteed to be fast, furious and frisky.

Though I am far from the source of information, I have learned that the United States congress is contemplating the pas-

sage of a bill to censor the moving picture productions at the source. This should certainly be done, and at once. The Christian Century has been making a valiant fight for cleaner films during the last year, and deserves the whole-hearted support of the decent people of America in urging the passage of the Brookhart bill, S1003, in the senate, and the Hudson bill, HR9986, in the house of representatives, remembering that the fate of bills of this kind depends not upon congress but upon the folks at home.

Melbourne, Australia.

MAX WARDALL.

Immediate Missionary Issues

EDITOR THE CHRISTIAN CENTURY:

SIR: The letter in a recent issue of The Christian Century by Dr. Warnshuis is most timely and significant. I trust that its effect will be "Put Up" and not "Shut Up" as there is a long road to go, apparently, before we reach the goal.

As I read the various published articles regarding missions, however, and continue to study the problems of missions, I feel that the solution rests in a cooperation between missionaries, boards and constituency that, up to the present time, has been unknown. It is an untried area of action, in spite of all so-called cooperative movements, in which we now have a share.

There is a great host of Christian people, members of Protestant churches, who are unmoved by the ordinary missionary appeal—partly because the denominational information and addresses, printed articles, books of travel, reports of business men, testimony of tourists, etc., do not fit together. When prominent missionaries deny the truth of "Mother India"; when board secretaries return from travel in mission fields and make the statement that they do not "stand for the closing of a single mission station"; when leaders, before large groups of their constituency, say that "in seven years, no progress has been made

in denominational missions," in spite of the fact that during this period finely trained nationals have been assuming positions of responsibility; when missionaries checkmate a board's desire to make radical change in policy, because a beloved lifework seems to be in peril; when whole churches further retard such changes and adjustments because they interfere with gifts which have been made for years; when board members remain "in status quo," for years, because they wish to round out twenty or thirty years of service, etc., etc., it looks like a hopeless tangle of problems, too much for the average church member, unless there is a marked evidence of "a will to cooperate." And all of these situations may exist within any one denomination, to say nothing of interdenominational cooperation which has been only spasmodically attempted in areas which are tiny, compared with the whole great field.

If the prediction proves true that, in ten years, denominational lines in foreign missions will be obliterated by the will of Christians abroad, what will be the situation in our boards and how will the flow of money, considered so necessary from churches and individuals, be affected? What will the American Protestants do when Christ's last command to "Go" is taken seriously by oriental Christian churches and there is an influx of "foreign missionaries" into America? How long is the urge of that last command to be felt by Christians of the white races and obedience to it limited to their control?

These are only a few of the many breath-taking questions to be answered in these next few years. Are the boards and their secretaries ready? Is the constituency being educated to think seriously along these lines? Are missionaries and their individual supporters ready to accept whatever may come? How far are we all prepared to pay the price that vital, intelligent cooperation requires of us? It would be a pity to wait until our hands are forced.

Rochester, N. Y.

NELLIE G. PRESCOTT.

The Task Is Religion's

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "Is Scientific Method Enough?" is a splendid reply to the criticism constantly emanating from agnostic and humanist quarters. And you certainly throw a mighty challenge when you say, "The need is not for less superstition but for less greed. What can scientific method do about that?"

But are you not here unloading a task upon the shoulders of scientific method which rightly should rest upon the shoulders of the Christian religion? You admit that "Even the most pious people lay up treasures on earth as though they intend to remain here indefinitely." And you point out "a man who operates a factory hires . . . cheaply . . . and conducts his industry as if it were a feudal domain over which he is sole and arbitrary master. If he is 'religious' he saves his conscience. . . . But his fundamental defect is . . . greed." Is not the truer question and the bigger challenge this: "The need is not for less superstition but for less greed. What can the Christian religion do about this?" Of course the Christian religion is doing something about it, and has been doing so ever since Zaccheus climbed out of the sycamore tree. But not enough—not anywhere near enough. The contemporary view seems to show religion pretty well snowed under by greed. How can we accelerate the pace of the spread of love?

Farmdale, O.

WALTER LEE GREER.

What Missions?

EDITOR THE CHRISTIAN CENTURY:

SIR: I, as an individual layman, or laywoman, help to support missions through contributions to my own church. For some years it has been a matter of uncertainty whether I should do so or not when those same missions are an expression of so many things I do not believe. It is one thing to do our duty when you see clearly what your duty is, and quite another when you do not see it. From what I have seen of the work of missions, it seems to me unimportant details associated with the Christian religion by leaders in the past, symbols which have come to rep-

resent the Christian faith in the minds of unthinking people, are frequently stressed to the point where they crowd out the vital message of Christ. Yet in my church these insignificant details and symbols represent the religious belief of the majority of the members of the church. To them these things are Christianity.

If I do not give to Christian missions through my church, thus apparently giving my consent to missions as they are, how shall I give to missionary work? I will gladly contribute my mite to more vital missionary work and cease to support the present type if I can find out how to do it.

When I see influential persons in the missionary field more concerned about the smoking of a few cigarettes and the exact interpretation of man-made creeds than over gross immorality I think I will never give another cent to missions. And when I hear preachers in missionary work preach sermons that make me wonder if they ever could be capable of understanding the problems human beings must face, I wonder if my money would not accomplish God's work more effectively if it were given to public charity organizations.

As long as the governing boards are composed of the older members of the church, only, and are reelected until they die, my church will always represent this old stereotyped form of belief, because the young people who are not in harmony with them simply leave. Twenty years ago it was difficult to find a seat in our church. Now there are often less than half the seats filled, and these mostly by older people. The God worshiped here is such a small selfish impossible tyrant he would not command my respect, let alone my love and loyalty. It is a different God I worship when I go, which is not often, because often what I hear tends to destroy rather than to renew my faith.

What kind of a God do I worship when I contribute to missions? Not the one I believe in but the one that is the ideal of the majority of the church members.

How shall I support Christian missionary work without supporting organized missions as they are? How shall I make known, effectively, that I am willing to support, financially, the teaching of the vital principles taught by Jesus Christ, and not willing to support a conglomerate mixture of Christianity and all sorts of other things which, to my mind, tend to devitalize the faith in Christ? What missions shall I support?

Avalon, Pa.

MARY JOHNSON.

Judging Jew and Christian

EDITOR THE CHRISTIAN CENTURY:

SIR: I want to tell you how pleased I was with the article, "Whited Sepulchers," by Claude C. Douglas. So few religious journals would have the courage to print an article of that character that commendation of your printing it should be made by every right-thinking and right-feeling man or woman, whether he be Jew or Christian. Professor Douglas is simply restating what R. Travers Herford has so often declared in his various writings about the scribes and the pharisees that "on the whole they came as near living up to their light as—perhaps more so than—the average Christian today. They were for the most part sincere in their opposition to Jesus." Genuine thorough-going biblical scholars know that the oriental mind was given to exaggeration and hyperbolic expression. It is the laity that makes the mistake of taking these passages in the New Testament literally. If more Christian scholars had the courage to boldly declare themselves on the wildly extravagant oriental pronouncements of the New Testament with reference to the scribes and pharisees and if more Christian journals would publish these declarations as The Christian Century has given space to the article of Professor Douglas, some of the prejudice that still lingers in the mind of Christians with regard to the Jews of the past and the Jews of the present might gradually be reduced to a minimum. We are looking forward to a day when the Christian world will judge the Jew in his true light free from all bigotry and fanaticism. And what we hope for on the part of the Christian we are also hoping for on the part of the Jew.

K. A. M. Congregation,
Chicago.

TOBIAS SCHANFORBER,
Rabbi Emeritus.

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NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Death of Dr. D. G. Wylie, Lord's Day Alliance Head

Rev. David G. Wylie, for more than 50 years a leader in the Presbyterian church, and since 1927 president of the Lord's Day alliance, died of heart attack Aug. 26 at Stony Brook, L. I., where he was attending the annual general Bible conference. Dr. Wylie spent practically his entire life in religious work, for the most part in New York state, where he held a number of pastorates after his graduation from Union seminary, in 1888. In 1914, after 22 years of pastoral service, he accepted the post of general secretary of the board of church erection of the Presbyterian church. He also served the church as a member of the general assembly, as moderator of the New York synod and of the New York presbytery. Since his election as head of the Lord's Day alliance, Dr. Wylie spent most of time traveling and lecturing.

Many Leaders to Address Boston U. Conference on Preaching

Scheduled to speak at the annual conference of preaching at Boston university school of theology, to be held Oct. 13-15, are Fred Winslow Adams, James G. Gilkey, F. J. McConnell, W. L. Stidger, Charles Clayton Morrison, Albert E. Day, C. Wallace Petty, Edgar Blake, Raymond Calkins, Dan Brummitt, Halford E. Luccock, Fred B. Fisher, Stanley High, E. R. Rowsey and Louis C. Wright. President G. Bromley Oxnam, of DePauw, will again preside at this year's sessions. The preaching conference was inaugurated two years ago, and has been conspicuously successful.

American Jews Mourn the Late Rabbi Silverman, "A Modern Isaiah"

The death of Dr. Joseph Silverman, rabbi-emeritus of Emanu-El, New York city, about a month ago, brought deep grief to many thousands of Jewish leaders. Although enjoying for several years what he termed "the luxury of leisure," Dr. Silverman maintained to the last a keen and active interest in all manifestations of Judaism in America. Graduating from the Hebrew Union college, Cincinnati, in 1884, Dr. Silverman was the first American born, American trained rabbi to be called to a New York pulpit. Beginning as an assistant at Temple Emanu-El, he succeeded to its leadership in 1903. He very soon became a figure of national importance. He was elected to the presidency of the Central conference of American rabbis. In New York city he played a conspicuous part in the philanthropic and educational movements then growing apace. He founded the Temple Emanu-El brotherhood; he was one of the founders of the Eastern council of reform rabbis, and later of the association of reform rabbis of New York and vicinity. He became known for his attacks on corruption in politics, in the social structure and in its incipience in religion. He was continually referred to as "an Isaiah in modern dress." Dr. Silverman was liberal toward other religions. Here is his definition of religion: "Religion is a matter of conviction and practice or it is a mere farce, a

comedy, a business, or whatever name you choose to give it. We, moreover, do not believe that a man need be a Jew in order that his soul shall be saved. Any religion will improve a man morally, if he will but sincerely practice its ethical dictates." Rabbi Wise delivered the eulogy at the funeral service of Dr. Silverman, which was exceedingly simple.

British Table Talk

London, August 19.

THE first replies to the reports and the encyclical of Lambeth were made on Friday, when the resolutions were released for the press. Many readers seem to have found the resolutions obscure; the bishops

indeed anticipated this, as for example that Christianity was "other-worldly" and humanism "this-worldly." It must be remembered that the promises of liberalism and of secularism had not been fulfilled. But after frankly stating where Christianity and humanism differed, the dean showed how much they shared in the realm of ethics. The strongest movement in modern ethics, for example, was humanitarianism. Liberal Christians should cooperate wholeheartedly in this. "In other branches of ethics (they should cooperate), such as the care of the human body, eugenics and racial hygiene—to ridicule such questions and to try to raise prejudices was to show hostility where the new outlook was most far-sighted." One question the dean raised which is sure to occasion a vigorous controversy. "Every criminal condemned to death," I quote from the Times report, "might be allowed to carry out the sentence himself in his own way." Upon the necessity for birth control the well-known views of the dean were set forth with characteristic clearness. "It was no use discussing the morals of birth control apart from the facts relating to population, and the optimum population of these islands was much less than the 48 millions who now inhabited them." To this no doubt the question will be put, Is the ethical problem in Great Britain different from the problem in, say, Australia whose optimum population is not reached?

What of South India?

Upon the South Indian scheme the bishops have made a most careful pronouncement. Some regard it as so full of safeguards that it is hard to see what follows upon it; others condemn the action as a direct closing of the door to any form of reunion with the non-episcopal churches. Others again welcome the pronouncement as a way out of the deadlock caused by the Anglo-catholic criticisms of the scheme. Such a man as Dr. Gore will no longer have cause to fear that he may be driven out of the Anglican church, as he would have been if a non-episcopally ordained minister had administered holy communion in a church which was in full communion with the Church of England. The South Indian church, if the union is carried out, will not be in full communion with the Church of England. But what the free churches will say about it remains to be seen; I can see stormy weather ahead.

The Dean of St. Paul's on Ethical Problems

The meetings of the Modern Churchmen's conference at Oxford were opened

Zion's Herald Has New Home

Zion's Herald, Methodist New England weekly published in Boston, has purchased the old Horace Mann school building, in Boston, and will soon transfer its offices there. Also other Methodist organizations and societies will have their headquarters in the newly acquired building. The Bos-

yesterday by an address from Dr. Inge. The main subject of the conference is "The Modern Outlook on Morals"; the dean sought to show how Christians and scientific humanists ought to work together. He proceeded first to show how there were certain differences of principles, as for example that Christianity was "other-worldly" and humanism "this-worldly." It must be remembered that the promises of liberalism and of secularism had not been fulfilled. But after frankly stating where Christianity and humanism differed, the dean showed how much they shared in the realm of ethics. The strongest movement in modern ethics, for example, was humanitarianism. Liberal Christians should cooperate wholeheartedly in this. "In other branches of ethics (they should cooperate), such as the care of the human body, eugenics and racial hygiene—to ridicule such questions and to try to raise prejudices was to show hostility where the new outlook was most far-sighted." One question the dean raised which is sure to occasion a vigorous controversy. "Every criminal condemned to death," I quote from the Times report, "might be allowed to carry out the sentence himself in his own way." Upon the necessity for birth control the well-known views of the dean were set forth with characteristic clearness. "It was no use discussing the morals of birth control apart from the facts relating to population, and the optimum population of these islands was much less than the 48 millions who now inhabited them." To this no doubt the question will be put, Is the ethical problem in Great Britain different from the problem in, say, Australia whose optimum population is not reached?

The Test Match

The window-cleaner has just been in and informed me that Australia is 319 for three wickets, and a settled gloom rested upon his youthful brow. We are taking this test match very seriously; make no mistake about that. This is not to say that England will abdicate its place if eleven men from Australia manage to direct the course of a hard ball more skilfully than eleven sons of England. But if we are to judge by the press, we shall be severely smitten. As a matter of strict fact, we are a nation of cricket-lovers, and rightly so too, but we are not really the hysterical half-witted crowd which some of our purveyors of journalism imagine. I can well believe that far away in the heart of Africa that gallant servant of God, Charles T. Studd, 50 years ago

(Continued on page 1102)



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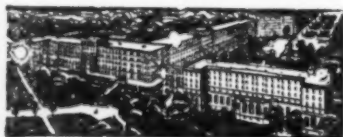
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ton Wesleyan association, under whose auspices Zion's Herald is published, carried through negotiations which finally resulted in the purchase.

New York Plans Evangelistic Campaign For Deepening of Spiritual Life

The Presbyterian Advance reports that an eight months' evangelistic campaign

Special Correspondence from New England

Thompson, Conn., September 1.

THE tercentenary of the Bay colony gives new zest and significance to local anniversaries. The Congregational church of Thompson, Conn., celebrated on Aug. 16 and 17 its 200th. The history was appropriately given

Religion Two Hundred by Robert A. Dunning, son of the fourth pastor.

"Four pastors in 142 years, each one ending his days in the service of the church, was the record in 1872." Like many "towns" in New England, Thompson was first set apart as the parish for a new place of worship. "All was not smooth sailing for the established church, which was maintained by the payment of rates; for we read that Baptist exhorters appeared and held meetings with such success that several persons became converts and refused to pay for support of the church. This caused much controversy. Finally an appeal to the county court was granted and exemption followed." Our ancestors took their religion seriously. Ten years after this church was founded, Whitefield preached in Middletown. One Nathan Hale quaintly recorded how he attended, hastily mounting his horse, with his wife behind him, to ride 12 miles; running behind her when he saw that the beast could not carry two; finding the main road so filled that he could scarce find place and the river black with boats; joining a crowd of "two or three thousands" before "the scaffold to which mounted the ministers and 'Mr. Whitefield, young, slim, angelical,' awakened, as he listened, to such religious distress that it was two years before he found peace. Similarly, Mr. Dunning records of 1771: 'The large meeting house was over-filled with hearers. The rough ways leading to Thompson hill were thronged on Sunday with multitudes coming up to worship, the older men mostly on horseback, with their wives and daughters on a pillion behind them, and troops of young people on foot.' In such an atmosphere, it is no wonder that theological controversies were intense. Even skepticism was fanatical. In the East Thompson cemetery, stands the gravestone of a man who died in 1872 at the age of 83, with an inscription humorous and pathetic in its misunderstandings: 'Who never sacrificed his reason at the altar (sic) of superstition's God, who never believed that Jonah swallowed the whale!'

The Social Conscience Of 1930

Individual salvation was then the chief concern. For a hundred years moral reforms have been forcing themselves to the front. We are in a period of transition to an intense social conscience. When fully developed, may it not bring another "Great Awakening"? The new interests were exemplified at the 10th institute of politics, Williamstown, Mass., July 31 to Aug. 26. Controversy is finding a new

technique. Instead of one-sided argument from rival pulpits or platforms, in partisan periodicals or pamphlets, and mutual denunciations leading to increasing misunderstanding and bitterness, those with opposite points of view are brought face to face, with intelligent but open-minded listeners, and specialists who know the facts. The centuries have brought some progress in making such a thing possible! One cannot help wondering what our history would have been, if this technique had been used by English and Americans in the decade preceding the revolution, or by the opponents and defenders of slavery in the last century. But the significant thing is that hundreds of men and women, with all the opportunities of our modern life, should devote a month of their vacation in midsummer, for 4 to 6 hours daily, to impersonal and intricate world problems. Themselves the leaders of communities, institutions, and denominations, they reveal a widespread concern for the condition of humanity as a whole. Nothing that is human is alien to them. The program treated "An Analysis of Western Civilization," "Economic Progress in Europe," "Political Aspects of Aerial Navigation," "The Far Eastern Situation," "Pan-American Problems," and affecting all, "Limitation of Armaments." India's struggle for home rule; China's civil war and pro-test against concessions and extraterritoriality; Japan's problems of over-population, interests in Manchuria, and resentment against our exclusion acts; the relation of the United States to Pan-Americanism—it was assumed and proved that all these concern us, and are bound up with the widespread unemployment, the apparent over-production, falling prices and inadequate gold supply, which threaten our entire industrial civilization. The once overpowering question: "What must I do to be saved?" is being displaced in popular attention by another: "What can we do to save the world?"

"Security," How to Be Secured?

This session at Williams college was less confident, less optimistic than some of its predecessors. "Not more conservative," said one who has attended many, "but more aware of the complexities of post-war reconstruction problems." In regard to the immediate task of limitation if not reduction of armaments, two schools of thought were represented. Naval men had their say, and held that peace can be maintained only by force. Navies and armies must be built up to limits agreed upon. But searching questions were asked them. "If the colonial possessions of Holland, more valuable and further away than ours, are safe, why does the United States require any larger navy than the Dutch?" "If the United States insists upon a greater force, what will be effect on sentiment toward us?" Prof. Cecil DeL. Burns of the University of Glasgow

(Continued on next page)

will be conducted in New York city, from October to May, under the auspices of the city's federation of churches. The meet-

ings will be in charge of Victoria Booth, Clibbord Demarest and Agnew Demarest. The meetings will be held in churches in

various parts of the city, and in these localities churches will unite for the services. The purpose of the effort will be the deepening of the spiritual life of church members rather than to secure additional members.

NEW ENGLAND CORRESPONDENCE

(Continued from preceding page)

attacked their philosophy: "Each great state is hard at work arming itself against others—of course for 'defense' against others who are preparing only for 'defense'! The reason given for armaments is not genuine; it is a rationalization of ancient bad habits." Some progress has been made when all agree that the end is "security." War, it is generally admitted, is justified only in self-defense. The war system itself is on the defensive. A new argument for the substitution of some other method of settling international disputes was drawn by Prof. Edwin F. Gay, of Harvard university, from the scarcity of gold in proportion to the world's increasing production of goods. There is little hope of discovering new gold fields. The inevitable result is "a downward price-trend, of which the present business depression is only an accentuated phase." "Since any remedy must necessarily be international, the maintenance of security with peace is a paramount necessity. Under the conditions which we are facing, another war would be not only an atavistic crime, but an economic blunder of the first magnitude." In his closing lecture on "The Development of International Law," Dr. Walter Simons, chief justice of the German supreme court, urged that since war has been renounced and disputes can be settled only by international jurisdiction, the United States logically should join the league, which without her is only one of "some nations." The attitude of Germany toward the league has changed from hostility to reliance.

Northfield's Message: Jesus, The Meaning of History

A typical address at the Northfield general conference was that of Rev. James Reid, of Eastbourne, England, applying the message of the early church to modern conditions. There are differences; but such studies as astronomy, psychology, and sociology, convince the Christian preacher that in his own studies lies the explanation of all things. Bertrand Russell attempts to explain religion as a "mother complex"; but other writers have shown that Mr. Russell's own belief can similarly be explained. We can believe in moral values only if we believe that the universe is with us and will preserve what we do. Jesus held indisputable command over the hearts and consciences of early disciples. His standards and authority still stand unshaken. His supremely developed personality is its own interpreter, argument, justification. In the hands of Jesus, is the meaning of history, the conquest of the world through his spirit working in the hearts of men. Jesus has a cosmic significance. In him the will of God is fully in action. The world is, therefore, working out a purpose and one involving love and "values."

The Program of "A Larger Parish"

Eight churches of three denominations, Congregational, Methodist and United

Baptist (itself combining Calvinist and Free Baptists), have effected temporary organization as the Lake Thompson United parish, Maine. The pastor, Rev. Harry W. McIntire, says: "While, of course, we shall concentrate on religious and moral needs, we will not overlook physical and social. To interest the young people there must be a program which will appeal to them. We plan song festivals and timely lectures. Also to keep the health of our parish above par. In this direction, we will naturally do our greatest work among children." In such a program will be found one reason for the striking success of the united parish plan.

E. TALLMADGE ROOT.

Dr. R. R. Wicks Calls Humanism a Religion of Desperation

Dr. Robert Russell Wicks, dean of Princeton university chapel, speaking at the Brick Presbyterian church, New York city, on August 24, pictured humanists as social minded people who are so sensitive to and weighted down by the complexities of modern life that they are virtually "losing their grip on the true conceptions." Labeling humanism as a religion of desperation, Dr. Wicks said: "Humanists are really trying to leave the mysteries of the universe alone. We can't understand the complexities of life and

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Bishop Waldorf Is Improving

Bishop E. L. Waldorf, of the Kansas

Special Correspondence from Chicago

Chicago, August 30.

ONE thousand nine hundred and thirty-three has been designated as the official centennial of Chicago, that being the 100th anniversary of the organization of this city as a village. It will be celebrated with pomp and circumstance.

Chicago's Centennial world at our party. But we might have celebrated our centennial with equal appropriateness on Aug. 4 of this year, for on that date just 100 years ago James Thompson filed for record his plat of the town and officially applied the name "Chicago" to the community, a name which formerly had been attached only to the river. In addition to the military establishment at Fort Dearborn only seven families occupied the three-eighths of a square mile of marshy land along the banks of the river included in the plat; now the population of Chicago, leaving out of count its incorporated suburbs and satellite cities, numbers well over 3,000,000. The plat was made by the surveyor of the Illinois and Michigan canal in obedience to instructions from the state legislature that a town be laid out at the upper terminus of the canal, as already had been done at the lower terminus at Ottawa. One wonders what Surveyor Thompson would think if he could come back now and see the mighty and dynamic young giant of the middle west to which he gave a name.

A Golden Jubilee

Not less remarkable was a golden jubilee celebrated in Chicago for ten days ending Aug. 25. During that period thousands of Negro Baptists (15,000 delegates and visitors were officially reported to have registered the first day) celebrated the 50th anniversary of the organization of a movement which developed into the National Baptist convention, the largest of all the Baptist conventions and the largest body of organized Negroes in the world. When the 151 delegates gathered in Montgomery, Ala., 50 years ago, they represented 700,000 Negro Baptists, only 15 years out of slavery, almost totally without experience in democratic cooperation and the administration of large interests. At this recent gathering the delegates represented over 3,000,000 Negro Baptists, many great churches (Olivet church in Chicago has over 12,000 members and a program of activities which might well be the envy of many large white churches), large missionary, educational, publication and philanthropic interests, and the affairs of the convention were administered by men and women of power and competency, many of whom are graduates of the great colleges and universities of the country. This is not to say that Negro Baptists have not much to learn of the art of Christian cooperation; what body has not? But this 50 years has witnessed marvelous progress, and fraternal delegates from the Northern and Southern Baptist conventions gathered with their colored

brethren to bring their tribute. Many men and women have contributed to this progress, but to no one, probably, is a higher tribute due than to Dr. Lacey K. Williams, pastor of the Olivet Baptist church, Chicago, a man of vision and power, who for many years has been president of the convention and is also a vice-president of the Baptist World alliance.

Who's Who in the Criminal- Political Alliance

We have heard much of the alliance between crime and politics, and now at last, owing to the ability and fearlessness of Pat Roche, chief investigator for the state's attorney, we seem to have some evidence. For this keen detective has gangland to the possession of several safety deposit boxes and other depositories of documents, letters and cancelled checks, the property of the late and not deeply mourned Jack Zuta, chief of the north side bootleg, brothel and gambling ring, recently slain in Wisconsin. And the evidence seems damning enough. There are letters, notes, canceled checks and other documents from judges, politicians, police officials, a newspaper city editor, and others. Consider this from the chief of police of Evanston: "Dear Jack, I am temporarily in need of four 'C's' for a couple of months. Can you let me have it? The bearer does not know what it is, so put it in an envelope and seal it and address to me. Your old pal, Bill Freeman. P. S. Will let you know the night of the party so be sure and come." Of course, all the persons involved have the most innocent explanations of the circumstances which seem to implicate them. Yet this does look like the chance of a lifetime to break up the corrupt alliances that undoubtedly exist. With all of this public washing of dirty linen, however, we beg that other cities will not regard us with too smug complacency. They may be no better off. In recent years we have dropped from 34th to 47th place in the list of 146 cities whose killings have been studied statistically. The list is topped by a city whose homicides number 51.7 per 100,000 inhabitants; Chicago's rate last year was 12.

And So Forth

Several thousand noted lawyers and jurists, American, Canadian, British and European have been visiting Chicago during the past week, attending the 53rd annual convention of the American Bar association. Questions of vital importance to modern states have been under discussion. George W. Wickersham made a notable address on current disregard for law. The annual medal of the association was awarded to Elihu Root for notable services to the profession. . . . W. R. Castle, Jr., assistant secretary of state, S. O. Levinson, and Edward Price Bell, were the speakers at Chicago's observance of World Peace day, Aug. 27, the anniversary of the signing of the pact of Paris, at a luncheon.

CHARLES T. HOLMAN.

City area of the Methodist church, is reported convalescing from the fever which has long held him in its grip. He is now in Colorado.

Special Correspondence from Detroit

Detroit, August 19.

THE date line of this correspondence reads Detroit, but it might as appropriately be Brooklyn, Boston, Syracuse, Norfolk, or Philadelphia. These are some of the cities where your correspondent has been during the past month. Always interesting, the eastern seaboard is not only worth seeing in the good old summertime, but as the great Dr. Johnson would say, "worth going to see." The historic shrines are at their best despite the heat, the roads are perfect for motoring, the long wash of the sea full of poetry. The churches, of course, are below their best. Their pastors are almost without exception on vacation and the services suffer accordingly, although guest preachers with international reputations have a good hearing. Then there are some churches where the visitor wishes to worship quite apart from the preacher of the day, for example Trinity church, Boston, saturated as it is with lovely memories of Phillips Brooks. Twice I stopped when passing through Copley square to tarry awhile in old Trinity, how my head amid the dim religious light and be caught up into the seventh heaven.

* * *

In Dr. Cuyler's Old Church

Another church which still perpetuates the fragrance of a mighty ministry is the Lafayette Avenue Presbyterian church, Brooklyn, known far and wide as "Doctor Cuyler's old church." For thirty years Dr. Cuyler was the preacher and shepherd there. He built up a congregation of singular strength in character values. Most of the famous Brooklyn churches are but shadows of their former greatness and the average congregations on Sunday are pathetic in size. But this church, amid all the distractions, changes and losses, manages to maintain much of its old time power and prestige. The old doctor's library is still in the church, pretty much as he left it. I examined it with interest and found it strong in theology, sermons and works on Christ. The literature of missions also is well represented, and biography is to the fore. Doctor Cuyler was a life-long admirer of Abraham Lincoln, whom he met on at least three important occasions. It is not surprising therefore to see on the walls of his study a copy of one of the best portraits of the Uncommon Commoner taken in those old Illinois days when his face was smooth shaven. On the pulpit desk and in letters large enough for the preacher to read without his "specs" is this impressive inscription placed there by Doctor Cuyler: "Sir, we would see Jesus." The succession to Dr. Cuyler is not long, but it is notable. First came Dr. David Gregg, then Dr. C. B. McAfee, next Dr. C. C. Albertson, and now Dr. A. E. Magary, recently of Detroit,

Annual Pastors' Conference to be Held at Hartford, Conn.

The 13th annual pastors' conference for clergymen of all denominations in the

is beginning his ministry in a masterful fashion. If the versatile Dr. Cadman should retire as radio preacher it would not surprise me if the able Dr. Magary became his successor. Rev. John Steen, a graduate of Princeton, is associated with Dr. Magary at Lafayette Avenue.

* * *

The Correspondent Reaches Syracuse

The First Baptist church of Syracuse, N. Y., is in many ways quite unlike the Brooklyn church, yet both churches are distinctive, strong, and vigorous. A church, in midsummer and during the absence of its brilliant pastor, that manages to have 600 out at morning service and between 300 and 400 out at night, deserves at least honorable mention. And I was surprised to discover that about 200 people remained after the service to listen to a talk on "What I Have Learned from Abraham Lincoln." No one who has been about Syracuse to any extent would question the unique place that Dr. Bernard C. Clausen holds in that city. Not knowing how close this church is to the downtown district, I hailed a taxi and directed the driver to take me. As he opened the taxi door for me in front of the church he said, "You're going to hear a sermon today by the greatest preacher in the world." I was somewhat abashed, but explained to him that I was preaching in place of Dr. Clausen.

* * *

New England Shrines

I never tire of Boston, where one wanders ankle deep in history from shrine to shrine. I love to stroll through the commons early in the morning and at twilight, always pausing before the extra good statue of Wendell Phillips. This season Boston was gay with banners and many meetings were in process due to the 300th anniversary of the Bay colony. I visited for the first time this year the Adams mansion at Quincy, one of the most satisfying places of that kind in this goodly land. Four generations of Adamses occupied the house. The "wing chair" in which John died shortly after murmuring, "Thomas Jefferson still lives," is in one of the upstairs rooms. The furniture, the portraits, bric-a-brac, and the china—these are all choice, and it would seem that every piece has a history. The house is large and rambling, the library being in a separate building and of course worthy of so distinguished a family. If I may paraphrase Dr. James Truslow Adams in his captivating book "The Adams Family," I would say that the Adams mansion at Quincy is "all cluttered up" with charming mementos of the Adamses. I was at Daniel Webster's old home at Marshfield and stood a little while by his grave and mused upon the inscription placed there by his request: "I believe; help thou my unbelief." To the best of my knowledge, all's quiet on the eastern front.

EDGAR DEWITT JONES.

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Connecticut valley, including western Massachusetts, will be held under the auspices of the pastoral union of Connecticut and the Hartford seminary foundation, Sept. 16, 17, at Hartford seminary. The leader

will be Bishop F. J. McConnell, whose general theme will be "Present Day Expressions of Age-Old Religious Tendencies." Lodging without charge will be provided up to dormitory capacity for those

who apply in advance. Charles S. Thayer is secretary of the conference committee, and persons interested may address him in care of Hartford seminary foundation, Hartford, Conn.

Special Correspondence from Canada

Toronto, August 30.

DURING the war Mr. Pemberton-Billings was prominent in British advocacy of aerial armaments. He has now prepared the material for a "talkie" in which a most powerful appeal is made for

An Anti-War Talkie think out the question of one's personal attitude to an incipient war. Characteristically enough he centers the movement

in the aerodrome. This is not a war picture like those which have been thrilling millions of people; it is definite propaganda against allowing a war to start in 1940. The actions into which opponents are led naturally suggest the title under which the picture has been exhibited in England and in Canada—"High Treason." Treason there is in plenty according to traditional standards. The play is presented amidst the fashions and domestic comforts expected to prevail in 1940—in-

cluding television. But the three major groups are: first, the international syndicate of munition manufacturers desperately seeking to revive a declining industry; second, the cabinets of two rival federal groups of nations, each cabinet having some of its members tuned by the munition group; third, the international league of peace embodied in its chief executive, Dr. Seymour, and his daughter.

* * *

How a War Is Produced

While the munition makers worry about their falling trade a quarrel among frontier guards occurs; shooting follows, and commercial interests magnify the excitement and create an international stress which is passing over into the hysteria of a declaration of war. Meanwhile the work of Dr. Seymour is becoming effective and from every important city comes in the record of hundreds of thousands enlisting in

the struggle for peace. Negotiations being about to become successful, the munitions syndicate plans the sailing of a bombing squadron to bomb a city in the other nation. Then comes the treason. Miss Seymour, as devoted and intelligent as she is resourceful, calls out a thousand of her women members of the league and with them enters the aerodrome. Ordered to leave, they refuse and instead advance towards the troops who hold their fire. But when the order is given to fall in, and the first plane is about to start she flings a small bomb under its propeller and with a wild charge the women rush on the machines and slash the wings with knives. The object is to gain a few hours for the negotiations to succeed, and the plan works. Later on in desperate straits the syndicate carries the president of one of the rival powers to the decision of an immediate declaration of war. Word has been given that the president will speak "to the world" by radio at midnight; and immediately before the time Dr. Seymour is admitted to the president's office. Pleading is futile—killing will be no murder once midnight has come. Is it murder five minutes before? Seeking to gain the advantage of Seymour's presence in his office the president takes the microphone and announces that his own words will be preceded by some remarks from the president of the league of peace who, with the president's pistol ready, steps to the microphone. In so stepping forward Seymour shoots the president and then announces to the world that the war is not to be, but that negotiations will settle things amicably. Trial and sentence ensue and we are left with a John Brown motive and plot.

* * *

Why the Play Was Censored

In parts of the United States the picture is suppressed. Why? Because it is a finely executed piece of English skill which rarely can outshine Hollywood; or because the suggestion is too powerful to be safe for the nation in a crisis, or because Hollywood can itself invoke this plea? The film has been shown freely in England and in Canada without any trouble. It did not appeal to Toronto people in sufficient numbers to make it a great financial success, but Toronto is very much like some other cities in its ardent nationalism and its very incipient sense of international morality. The play presents some acute moral problems. As presented on the screen the two Seymours are noble characters, calm and apparently free from any fanaticism. They have thought things out, they have counted the price and are ready to pay it. The war is frustrated. High treason there is; but the trial judge who calls for the jury's verdict against Seymour on a charge of murder reminds the jury that they have only to administer one code of laws with limited outlook. An-

(Continued on page 1102)

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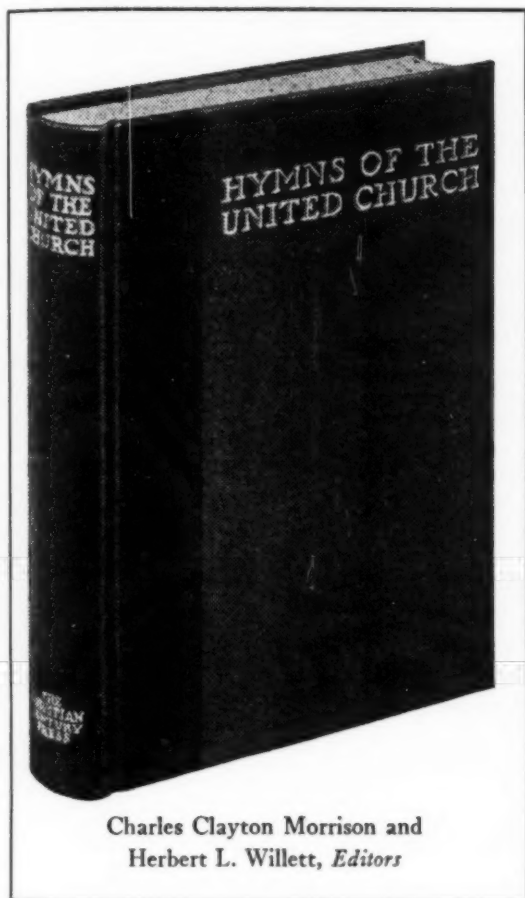
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CANADA CORRESPONDENCE

(Continued from page 1100)

other tribunal will determine the morality of the treason; the jury deals only with its criminality. The picture is finely portrayed, the characters are perfectly cast and the human interest is persistent, for it is Miss Seymour's lover who is the officer in charge of the squadron to be sent abroad. Their meetings present the audience with the conflict of two types of courage and the issue is seen when, in the moment of condemnation, Dr. Seymour sees stepping across the courtroom to his side the young officer who shakes his hand and obviously accepts his attitude. The old problem of John Brown is presented with all its sharp conflict of formal correctness and ultimate devotion. Who will give a final answer? The Christian way is by means of persuasion rather than violence. But what would be done in the presence of a maniac who was about to explode a charge in the hold of a great ship? In some form however the issue here presented cannot be evaded by those who resolutely set themselves to thwart their gov-

ernment when confronted with the outbreak of war. To weaken one's national arm is to facilitate slaughter. Killing enters from every side. The issue is forced on the audience. But the outstanding impression left is the tremendous power exerted in a crisis by a few who are ready to pay the uttermost price and who have a great body of less able people more or less prepared to accept a lead.

* * *

Visiting Preachers

The summer vacation has seen in central pulpits several men of varied attraction. Prof. George Jackson wins ever increasing congregations by his delicate charm and sure tread. He can state a great issue in such a way as to invest it with an unreal simplicity. But in so doing he does all that can be done in the pulpit as distinguished from the classroom, and he sends his people away definitely committed to some new appreciation of truth and duty. Prof. T. H. Barrett, also from Manchester Wesleyan, has achieved a similar skill. Rev. William Paxton, a

Congregationalist from Liverpool, interested people by his kindly humor and wide sympathies in dealing with some of the more obvious phases of ethical life. On the whole his outlook was cheering and cheerful especially if one could accept his diagnosis. Dr. W. P. Strang held Dr. Slater's pulpit in such a manner as to foster an illusion to one without sight that the polished mystical philosopher was still speaking to his people. Dr. R. P. Thompson of Kelvinside, Glasgow, exemplified in the best form a type of oratory and appeal which still has impressiveness for many but which does not with sufficient directness present the vital issues. The moderator of the Presbyterian general assembly of the United States, Dr. Kerr, also was a guest preacher with fine effectiveness in a leading Presbyterian pulpit. My next letter must report losses as well as gains.

ERNEST THOMAS.

BRITISH TABLE TALK

(Continued from page 1095)

one of our greatest cricketers and now nearing the end of his days, may be inquiring how the match goes; but for every reasonable Englishman cricket is a game and not a form of obsession which should be treated by a doctor. The match still proceeds and will proceed to a definite end, and if we are beaten, as we very likely may be, we shall say, "Good old Australia!" and turn to other weightier matters. But it was a wise foresight which led the bishops to issue their reports a day before the test match began.

* * *

And So Forth

There are persistent rumors that the government may put on a duty of 10 per cent upon imported goods for the sake of revenue. There will be much opposition if this is done; and I cannot see how the present chancellor of the exchequer can defend it. . . . The prime minister is at Lossiemouth in north Scotland, recruiting his health upon his native heath. . . . Lord Birkenhead is still critically ill; he does not lose ground but he has to fight for his life, and the fight is taking a long time. . . . The slogan, "Socialism in our time," is interpreted by Mr. Maxton to mean "Socialism within 25 years." . . . Liberals and labor are meeting informally to discuss the unemployment problem, and there are signs once more of some concerted action. At Bromley, where a by-election is to take place, there may be four candidates, the last being an Empire Free-trade Crusader.

EDWARD SHILLITO.

BOOKS RECEIVED

The Splendor of the Dawn, by John Ozonhan. Longman's, Green & Co., \$2.00.
Don Quixote, by Miguel de Cervantes. Modern Library, 95 cents.
Healing Wings, by E. R. Appleton. A. R. Mowbray & Co., London, 2/6.
Prayer, by W. E. Orchard. Harper & Bros., \$1.25.
Peter the Fisherman Philosopher, by John M. MacLennan. Harper & Bros., \$1.75.
Songs of the Soul, by Aura May Hollen. Kest Publications, Hollywood, Calif.
Alexander Campbell, by Benjamin Lyon Smith. Bethany Press, \$2.50.
The Story of Punishment, by Harry Elmer Barnes. Stratford, \$3.00.
The Santa Fe Trail, by R. L. Duffus. Longmans, \$5.00.
Speech Made Beautiful, by Helen Stockdell. Abingdon, \$1.00.
Civilization and Its Discontents, by Sigmund Freud. Cape & Smith, \$2.00.

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THE GOSPEL FOR MAIN STREET

Charles R. Brown

Seeks out the basis principles and applies them to the everyday experiences of the average man, showing how necessary they are in the lives of those who live worthily, usefully, and joyously. "Real preaching," says The Christian Century. (\$2.00)

THE SPIRIT OF GOD AND THE FAITH OF TODAY

Richard Roberts

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CREATIVE PREACHING: G. Bromley Oxnam, Editor.
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